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FROM THE BEQUEST OF
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J. CAPONE

Commentationes ad Chaucerum

ACCEDUNT :

ΑΡΙΣΤΟΦΑΝΟΥΣ ΠΛΟΥΤΟΥΣ, ΙΛΙΑΔΟΣ Β.

ANGLICE AC GRAECE



II.

Ἔσπετε νῦν μοι, Μοῦσαι Ὀλύμπια δώματ' ἔχουσαι —
ὕμεῖς γὰρ θεαὶ ἐστέ, πάρεστέ τε, ἴστε τε πάντα,
ἡμεῖς δὲ κλέος οἷον ἀκούμεν οὐδέ τι ἴδμεν —
οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν.
πληθὺν δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
οὐδ' εἰ μοι δέκα μὲν γλώσσαι, δέκα δὲ στόματ' εἴεν,
φωνὴ δ' ἄρρηκτος, χάλκεον δέ μοι ἦτορ ἐνείη,
εἰ μὴ Ὀλυμπιάδες Μοῦσαι, Διὸς αἰγιόχοιο
θυγατέρες, μνησαίαθ' ὅσοι ὑπὸ Ἴλιον ἦλθον,
ἄρχοντες αὖ νηῶν ἐρέω νῆϊς τε προπύσας.

ΙΛΙΑΔΟΣ Β. 484-493.

J. CAPONE
Royal Technical Institute
MONDOVI
1903

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Hayer fund

*But nathelees, whil I have tyme and space,
er that I ferther in this tale pace,
me thynketh it accordaunt to resoun
to telle yow al the condicioun....*

— *The Prologue* —

[Compare Homer's introductory lines to the
catalogue of the ships.]

A LA CARA MEMORIA

DI

ELECTRA DE' BARONI FATTA

IL CUI

AGITATO, BREVE PEREGRINAR DIETRO SANTITÀ D'AFFETTO FILIALE

E

DEVOZIONE SORORALE

EBBE CORONAMENTO ALFINE NE LA REALITÀ

COL SUGGELLO DE LA MORTE

A LI 17 NOVEMBRE 1900.

A LA MEMORIA GENTILE E DOLENTE

DI COLEI

IL CUI NOME SUONA GEMITO DI POESIA MELANCONICAMENTE

FAVOLEGGIATA

LA CUI

IMAGINE, DILEGUANTESI NEGLI ELISII

IN

UN LENE ONDEGGIAMENTO D'ESILI FASCI DI LUCE

IRRADIA

DI MITE FULGORE L'ANIMO MIO MEMORE

DEDICO PIAMENTE QUESTO VOLUME

ΣΩ. Τὸ δὲ διανοεῖσθαι ἄρ' ὕπερ ἐγὼ καλεῖς ;
So. Dost thou mean by thinking what I mean ?

ΘΕΑΙ. Τί καλῶν ;
Theae. What dost thou mean ?

ΣΩ. Λόγον, ὃν αὐτὴ πρὸς αὐτὴν ἡ ψυχὴ διεξέρχεται
περὶ ὧν ἂν σκοπῇ.

So. By thinking I mean the speechfying of soul with
itself about what it beholds.

.

ὥστ' ἔγωγε τὸ δοξάζειν λέγειν καλῶ καὶ τὴν
δόξαν λόγον εἰρημένον, οὐ μέντοι πρὸς ἄλλων
οὐδὲ φωνῇ, ἀλλὰ σιγῇ πρὸς αὐτόν.

I mean by thinking to speak and by thought
a word spoken, not to another, or orally, but
silently to oneself.



Al lettore,

Quel che dissi nel mio primo volume « *Commentationes ad Chaucerum* » (1) circa l'affinità de la forma de la poesia del Chaucer, là ove è più serena lucida diafana, con l'arte Omerica può parere ardito. Ardito del pari può parere il ravvicinamento che feci ivi tra la molle fluidità sonora de l'arte Chauceriana e l'agreste odor di timo del mimo Teocriteo che pure offre, certo per caso, qualche punto di contatto con la poesia Chauceriana, un senso di comune freschezza ideale, di naturalismo sereno e radioso, saliente come Teti dal fondo de l'oceano.

Ma superlativamente ardito certo parrà il raccogliere od, a dire più proprio, contaminare che faccio ora in questo secondo volume le due forme d'arte, l'aristofanea e la chauceriana.

Impossibile ravvicinarle se non a brevi tratti e di scorcio.

Una parola può bene avere varie accezioni.

(1) J. CAPONE — *Commentationes ad Chaucerum* —
Accedunt: Θεοκρίτου Συρακοσίου ἢ Ἀδωνιαζούσαι —
Εἰδύλλιον ιε' — Ὀδυσσεΐας θ. Ὀδυσσεως Σύστασις πρὸς
Φαίακας — Ἀριστοφάνους Σφηκός, Ἰππῆς, Θεσμοφορια-
ζούσαι. — Ἰλιάδος ξ. Διὸς ἀπάτη. — In aedibus G.
Maltese — Modica — MDCCCIII.

Contaminazione diceasi da' commediografi romani in un senso peculiare, determinato.

Contaminazione specifica vergiliana e staziana il Raina incisivamente dice l'episodio Ariosteo di Cloridano e Medoro e contaminazione in senso latissimo ed analogico io dico questa mia che segna nel mio pensiero i contatti ideali che intercedono tra l'arte Aristofanea e l'arte Chauceriana.

Ancora, nel volume precedente ho tentato di riprodurre tradotto l'episodio de li amori di Ares ed Afrodite (Odissea, lib. θ. vv. 266-366).

A. Olivieri, ne la puntata de la « Rivista di Filologia e d'Istruzione Classica » de l'Ottobre 1902, lo distende ed accorcia e spezzetta in istrofe ternarie con prestezza e levità d'ingegno singolari. Eccole voltate a la meglio in prosa italiana, interpunte di tratto in tratto di brevi accenni e spunti critici.

- I — *Di Ares li amori con Afrodite, di sacro mirto cinta; come pria mesciuti si furo ne 'l palagio di Hephaistos furtivi, come quegli molti doni offerì, la moglie lordò ed il letto.....*
- II — *di Hephaistos illustre. Di lungi, a lui nunzio venne Helios che li vide mescersi in amore. Hephaistos, appena ode la triste nuova,*
- III — *corre a la fucina, torvi pensieri nel cerebro volendo, sul ceppo affige un' ampia incude e reti batte rigide, indissolubili, onde ambo rimanere invescati vi possano.*
- IV — *Poichè ebbe la fraude ordita, contra Ares irato, corre a l'alcova, ove il caro talamo gli giace ed a la lettiera intorno spande sue reti;*

V — *innumere reti ecco dal tetto giù pendono, ragnatele sottilissime che niun veder potrebbe, niun pur de gli Dei immortali; con sì fine fraude desse son conteste.*

VI — *Poichè irretito ebbe il letto così, finge Lemnos adire, ben costrutta città, a lui più che ogni altra terrestre cittate cara.*

VI — *Cieco, oh! no, Ares da le auree redini spia..... adisce la magione d' Hephaistos illustre, d' amor raggianti per Afrodite di sacro mirto cinta.*

L' inciso: appena egli vede Hephaistos, illustre artefice, lontanare — è stato espunto.

Sebbene io non vegga chiara la ragione, perchè debba ritenersi interpolato, non discuto la cosa e passo oltre a tradurre:

VIII — *Ella, tornata or ora da l'onnipotente Cronide, è là assisa. Ares entra, le stringe la mano e, chiamandola per nome, le parla così:*

IX — *Su, amica, a letto, ad addormirci. Hephaistos è lungi di casa, via; verso Lemno volge ai Sintii da la selvaggia voce.*

X — *Così egli parla; in lei un subito desio di giacere arde, conflagra ed ambo, recatisi a letto, giacciono. Loro intorno le reti conteste da l'industrie Hephaistos si spandono...*

L' inciso: nè muoversi, o levarsi più possono — è stato espunto. Senz' arie dottrinali, mi sia lecito dire oh' il trapasso rapido da un soggetto a l' altro solo non licenzia chicchessia a ritenere il verso interpolato.

XI — *E d'un subito veggono che non havvi via alcuna d' evadere. L' illustre claudicante Artefice s' av-*

vicina intanto veloce, prim' anco di giungere a Lemnos di ritorno. Helios, su in vedetta, la novella gli reca.

L' inciso: *corre a la sua diletta magione, il cuore gonfio, è stato espunto su la fede di Kirchhoff e di altri, perchè la maggior parte de' manoscritti ne è difettiva.*

XII — *Si ferma ne l' atrio, il petto gonfio di collera, corrido un grido echeggia, udito dagli Dei tutti.*

XIII — *Voi, Giove padre e Dei immortali, venite a vedere risibili eppur insoffribili cose, come me zoppo Afrodite, figlia di Giove,*

XIV — *sempre avvilisce; ama Ares omicida, perchè bello e di piè fermo, mentr'io ebbi le gambe torte. Di chi la colpa?*

XV — *se non de' miei genitor? Eglino non avrebbero giammai dovuto ingenerarmi così. Mirate come giacciono in amore ne 'l mio letto; io, nel vederli, mi struggo.*

XVI — *Non credo però brucino mica tanto ora, per quanto accesi pria; forse più non vorran giacer così. Mie fraudolente reti li terranno invescati,*

XVII — *finchè il di lei padre non m'abbia reso i nuziali doni ch'io gli diedi per la lasciva, impudente donzella, figlia sua pulcherrima, ma non sarà.*

Ad espungere le strofe XVI-XVII l'Olivieri non si avvale de l' atetesi, ma le conserva, grazie ad un sincretismo mitico, di cui d' un tratto si avvede.

XVIII — *Sì egli dice e gli Dei convengono a la bronzea magione; viene Poseidaon, scotitor de la*

terra, viene Hermes, dator di bene, viene Apollo dal lungi saettante arco d' argento.

XIX — *Le Dee sole rimangono pudibonde a casa. Si soffermano ne l' atrio li Dei, datori di bene, inestinguibile un riso da' lor petti rompe.*

L' inciso: *vedendo la fraude de l' industrie Hephaistos*, è espunto, perchè interpolato ad opera di chi volle connettere il fin qui detto col resto.

I versi seguenti, che non offrono mezzo di scinderli in istrofe ternarie sono del pari espunti:

Sì l' un diceva a l' altro occhieggiando: non sempre riescon le male azioni; il lento talvolta giunge il veloce, come Hephaistos, benchè tardo, ha giunto Ares, il più veloce degli Dei che ne l' Olimpo seggono, non altrimenti, essendo quegli zoppo, che per fraude; egli gli deve quindi la multa.

Mentre così l' un l' altro ciangottan, ad Hermes dice il famoso Apollo, figlio di Giove: O Hermes, figlio di Giove, nunzio, di beni dator, ti piacerebbe, in così forti attorcenti catene stretto, godere il letto de l' aurea Afrodite? Gli risponde l' Argifonte, portator di messaggi: oh così fosse, o illustre lungi saettante Apollo! Anco se di triple reti o senza numero e voi, Dei e dee tutte foste a guardarmi, vorrei goder il geniale letto de l' aurea Afrodite. Sì egli disse ed un riso ruppe da 'l petto degli immortali.

Ad A. Olivieri, uom grave e molto intinto di erudizione, non entra che Poseidaon possa aver riso a l' accenno malizioso di Apollo; non entra che gli Dei possano ridere in un primo momento e moralizzar poi.

Io spalanco tanto di bocca da lo stupore dinanzi a la sua esegesi critica, senza, a dir vero, esserne del tutto persuaso.

XX — *Poseidaon tuttavia non ride, ma prega insistentemente Hephaistos, industriale artefice, a sciogliere Ares e queste aligere parole gli volge:*

XXI — *Scioglilo. Affè mia, egli ti risarcirà, come vuoi, il danno quì in cospetto degli dei immortali. Gli risponde l'illustre in ambo i piedi torto:*

XXII — *Non chiedermi, Poseidaon, scotitor de la terra, ciò.... Come 'l potrei legare al conspetto degli immortali, se Ares ne uscisse libero e de la rete e del debito.*

L'inciso: *trista cosa è mallevare i tristi*, è espunto, perchè parentetico e si aggreggia ne 'l novero dei soliti adagi e mottetti (ἀπαξ εἰρημένα).

XXIII — *Gli risponde Poseidaon, lo scotitor de la terra: O Hephaistos, se Ares, non solvendo il debito, fugge via, io stesso ti pagherò.*

XXIV — *Di rimando l'illustre in ambo le gambe zoppo: non è gentile, nè conveniente respingere la tua parola. — Sì dicendo, i ceppi con forza frange loro Hephaistos. —*

XXV — *Eglino, a pena liberi de la loro forte rete, springan d'un subito da 'l letto, Ares corre in Tracia, Afrodite, del riso amica, a Cipro.*

L'inciso: *a Pafos, ove a lei un boschetto verdeggia ed un altare fumiga*, è stato espunto, perchè meramente dichiarativo.

XXVI — *Laggiù le Cariti la lavano e l'ungono d'olio d'ulivo, stillante ambrosia, per cui gli Dei cre-*

scono in beltà ed intorno le avvolgono un radioso manto, miro a vedersi.

Da questi concieri che io mi son fermato un cotal poco a rilevare con dubitoso accento di meraviglia, esce disciolto e scolorito, oh! quanto mutato da quello che gustammo e studiammo integro, il canto epico de li amori di Ares ed Afrodite.

Alcuni, assumendo vesta di critici e filologi, si affannano con fiducia eccessiva ne la loro persuasiva, a dichiararlo cosa a sè stante ed intercalato posteriormente nel poema Omerico.

Via! Non è il caso di chiedere in siffatte esegesi critiche piena consistenza e certezza di verità.

Eppur, siamo giusti, se filar ed annaspere congetture è lecito, rifondere di pianta un intero canto epico e gettarlo in istrofe è un po' arrischiato, mi pare.

Mondovì, il 1° Aprile 1903.

Gino Capone.

The noble rhetor poet of Britain
Il nobile oratore e poeta de la Britannia ,
that worthy was the laurer to have
ben degno di cingere il serto
of poetrye and the palm attain ;
di poesia e conseguire la palma ;
that made first to distil and rain
quel desso che fece pel primo stillare e piovere
the gold dew-drops of speech and eloquence,
auree gocciole rugiadosa d' eloquio
into our tongue through his excellence,
ne la nostra lingua mercè la virtù del suo stile,
and found the flowers first of rhetoric,
ed escogitò i primi fiori retorici
our rude speech only to enlumine,
per alluminare la nostra rozza lingua,
out of our tongue tanoyede all rudeness
per detergerla d' ogni asprezza
and to reform 't with colours of sweetness,
ed irradiarla di miti suffusi colori,
wherefore let us give him laud and glory,
di ciò tributiamogli lode e gloria
and put his name with poets in memory.
ed aggreggiamo il suo nome nel novero de' poeti.

John Lydgate.



I

Ἄστυρ πρὶν μὲν ἔλαμπες ἐνὶ ζώοισιν ἐὼς.
Νῦν δὲ θανῶν λίμπεις ἔσπερος ἐν φθιμένοις.
ΠΛΑΤΩΝ.

The whole field of Chaucer's poetry may be simply described as a soft veined green field, relieved by inlaid quaint paintings of figure-subject, still coloured with the artificial ineffective classical light, but drawn with accuracy enough to enable us to ascertain precisely and know to the full what they must really have been.

I know not anything so exceedingly worth recording, worth never fading from the book of Art, as Chaucer's truly picture of the friar.

There is not a mistaken line on the bodily and moral corrupt features of the man with limbs complete and assuredly a soul in them; there is no unwholesome encumbrance of detail.

The lightsome finess of the chiselling and vivifying finish of portrature, until the whole depth of the soul is sapped away, gives the figure-subject an

animating power and casting of clear human lines which fill us with lasting admiration, delight and wonder.

A friar there was, wanton and merry, a limiter, a full jolly man; in all the four orders, there is none who chatters so much gossip and fair language. He had made great many a marriage of young women at his own cost; of his order he was a noble pillar. Well beloved and familiar was he to country franklins and eke to town worthy women, for he had powers of confession, as he said himself more than a curate, for he of his order was licensed. Well scarcely he heard confession, and pleasant was his absolution. He was an easy man to give penance, wherever he knew he should get a good pittance, for gifts to a poor order are sign that a man is well shriven; for if one gave, he durst to boast he knew that a man was repentant, for many men are so hard-hearted that they cannot weep, although they sorely smart; therefore, instead of weeping and prayers, men must give silver to the poor friars. His tippet was ever crammed full of knives and pins to give to young wives; and certainly he had a merry voice; well could he sing and play the chrotta (1); as to yeddings, (2) he got utterly the prize. His neck was white as the lily, thereto he was strong as a champion,

(1) *Graecus Achilleica, chrotta Britanna canat.*

[Let the Greek with his Achillea, with his crowd the Briton sing]
Venantius Fortunatus - Bishop of Poitiers (VI Cent.).

(2) A gloeman or minstrel's song. [scotch YED, to fib.]

he knew the taverns well in all the town and every hostler and tapster better than a leper or a beggar, for with such a worthy man as he it did not comply to be acquainted with lepers; it is not honest, it is no gain to deal with such poor folk, but only with rich people and victual-sellers and, above all, wherever profit should arise, he was courteous, lowly and serviceable. There was nowhere so virtuous a man. He was the best beggar in his house; for, though a widow had but a shoe, so pleasant was his *IN PRINCIPIO* that he would get a farthing more; his alms-fee was by far greater than his rent and he could romp, as a whelp, about. In arbitration-days he could much help, being not threadbare-coped, like a cloisterer or a poor scholar, but a master and a pope like. Of double worsted (1) was his semicope, round as a bell out of the press, somehow he lisped for wantonness to make his English sweet upon his tongue and in his harping, when he sang, his eyes twinkled (2) in his head aright, as the stars do in the frosty night. This worthy limiter was called Huberd.

We need not wander at hearing this querulous squeaking of our greedy churl.

If not so, what would be the use of being a pig at all, and have the grease wagged as a quagmire?

(1) So called from the village of Worstead in Norfolk, where Flemish weavers, brought over by Edward III about 1331, made this kind of cloth.

(2) *I see his eyes twinkle yet....*

Tennyson.

Such bitter words, levelled by Chaucer against friar Huberd, not in hatred, but in satirical good humour, prove, if not his steadfast will to burn those bristly fat-grown creatures — a full-bladder like — out of his country, at least his being somehow disgusted with them, (whom the fatal gift of wealth had utterly demoralized) and his yearning towards those persecuted Lollards, fighting to heal the Church, sick of pride, wordliness and much else.

The like, with still more emphasis, did another unknown poet, who may be — Mr Skeat almost guesses, — the author of *Plowman's tale* (1), first printed in 1542 in Chaucer's works.

Cheery, red-faced, yet with much of angry bitterness even in his visage, now and then distorting into the attempt at a laugh, Carion, a slave, hovers first in Aristophanes' *Plutus* along the stage and presents his master, *Chremylos*, in by no means dark hieroglyphs, his own petition of grievance.

Let us but have an echo, however faint of his hoarse wailings, quite akin to our Friar's loose loud rant, and scurrilous eaves-dropping, before setting out on our gloomy marching.

Ὡς ἀργαλέον πρᾶγμα ἔστιν, ὦ Ζεῦ καὶ θεοί,
Right troublesome it is by Jove and Gods

(1) He alludes probably to his *Plowman's Creed*, when his *Pelican* says — *of freres I have told before — in a making of a Crede.* —

δοῦλον γενέσθαι παραφρονοῦντος δεσπότου.

to be a foolish master's servant.

ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη,

May the servant suggest the best thing worth doing,

δόξῃ δὲ μὴ δρᾶν ταῦτα τῷ κεκτημένῳ,

should not his master think to assert it in the fact,

μετέχειν ἀνάγκῃ τὸν θεράποντα τῶν κακῶν.

needs must the former be in for a list of mischiefs.

τοῦ σώματος γὰρ οὐκ ἔχ τὸν κύριον

God by no means allows us to be our own men,

κρατεῖν ὁ δαίμων, ἀλλὰ τὸν ἐωνημένον.

but the tyrant's who purchased our body.

καὶ ταῦτα μὲν δὴ ταῦτα. τῷ δὲ Λοξία,

Matters do seem to be getting so. To the oblique God,

ὃς θεσπιῶδεϊ τρίποδος ἐκ χρυσηλάτου,

who vaticinates from his golden tripod,

μέμψιν δικαίαν μέμφομαι αὐτήν, ὅτι

such a fair complain I lay, why he, being a

ἰατρός ὢν καὶ μάντις, ὥς φάσιν, σοφός,

knowing physician and a foreteller, as the tale runs,

μελαγχολῶντι' ἀπέπεμψε μου τὸν δεσπότην.

may have sent my master back gloomy and raging,

ὅστις ἀκολουθεῖ κατόπιν ἀνθρώπου τυφλοῦ,

bent to follow a blind man,

τοῦναντίον δρῶν ἢ προσῆκ' αὐτῷ ποιεῖν.

[acting contrarily to what becomes him to do,]

οἱ γὰρ βλέποντες τοῖς τυφλοῖς ἡγούμεθα.

for it is the seeing-people who should lead the blind;

οὗτος δ' ἀκολουθεῖ, κάμει προσβιάζεται,
 my master is led by a blind-man instead, and forces
 καὶ ταῦτ' ἀποκρινομένῳ τὸ παράπαν οὐδὲ γρῦ.
 even me and to me who ask him, answers not even
 by a grumbling.

ἐγὼ μὲν οὖν οὐκ ἔσθ' ὅπως σιγήσομαι,
 I, however, by no means intend keeping myself silent;
 ἢν μὴ φράσης ὃ τι τῷδ' ἀκολουθοῦμέν ποτε,
 unless thou render me up the tale why we pursue
 ὦ δέσποτ', ἀλλὰ σοι παρέξω πράγματα.
 this fellow, o master, thou shalt have annoyance by me;
 οὐ γάρ με τυπτήσεις στέφανον ἔχοντά γε.
 thou canst by no means strike me, for I am graced
 [with the crown.

Curious to begin with, such a talking and whooping—a speaking-trumpet like—such gesturing and undisguised meddling and obtruding.

Decidedly such a brazen dog sure we never met; we hear some of his whimper which echoes like the beginning of a bark.

A merchant was there with a forked beard, in motley arrayed, and high on horse he sat; upon his head a Flemish beaver; his boots clasped fair and featly; his reasons he spoke full jollily, sounding always the increase of his winning. He would the sea were kept at any cost between Middleburgh and Orwell, well could he sell shields in exchange. This worthy man so full well set his wit that no wight knew he was in debt, so stately he was of his governance as to his bargains and borrowing transactions (CHEVYSSAUNCE). For truly

he was a worthy man withal and, to say the truth, I know not how men call him.

A man of solid structure, acutely feeling where the shoe pinches, this our merchant, with too roguish an expression of countenance. A man, whose remonstrating and arguing is of a remarkable really meaning to us.

We can through him get a somewhat ocular view of the London merchant's character and affairs.

He reminds us of the Association of Merchant Adventurers which was chiefly erected in the thirteenth century by the Mercers as the Guild of St. Thomas à Becket, with the view of protecting english trade abroad—an Association most serviceable either to producers or traders.

But we will not speak of that now: one word we must still spend on Chaucer's clerk and go hastily on.

A clerk there was of Oxford also, that unto logic had far gone, his horse was as lean as a rake and he was not right fat I undertake, but hollow and sober-looking; full threadbare was his uppermost courtepy, for he had got himself no benefice yet, nor he was worldly enough to have any office, for him it was liefer to have at his bed's head twenty books, clad in black or red, of Aristotle and his philosophy than rich robes or fiddle or gay psaltery; though a philosopher, he had but little gold in coffer; all that he might seize (HENTE) of his friends, he spent on books and learning and busily prayed for the souls of those who gave him wherewith to get himself schooled. He took the most care and heed of study; he spoke no word more than need-

ful and such one was said shapely and reverent, short, quick and full of high sentence. Sounding moral virtue was his speech and gladly would he learn and teach.

Such is the clerk of Oxford as sketched by Chaucer, and assuredly he forms for us a lively and genial picture, a miniature-image resembling him on the whole, even if defective and disagreeing in some petty bodily peculiarities, as a six pence does a half crown.

Poor, lean, worn out, a very consumptive figure truly, a spirit laden with deep spiritual feeling.

Raised on frugal oat-meal, gone lost to the world yearning after pleasure and wealth, a walking sack of philosophical knowledge (chiefly a digest from Aristotle's books), he has still some claims on our attention, when strikingly paralleled to the fat-grown Chaucerian monk, who letting schoolmasters puzzle their brain with grammar nonsense and learning, instead of conforming to cloister regulations, takes all to hare-hunting.

Though Chaucer's visit to Petrarch is known to us on no evidence whatever, yet a somewhat historical dusky preliminary item of it, to begin with, may be drawn from our Clerk's assurance in the prologue to the Tale of Griselda [to have learnt it from Petrarch at Padua] and from the shocking coincidence of the embassy of Chaucer to Genoa in 1373.

Even if we doggedly wish to believe nothing on the matter, except what rests on a steady historical basis, there is no need at all to blow out of our mind James Russell Lowell's opinion that Chaucer may have somehow reverberated his own person in his

clerk's picture, an intrinsecal inference this quite agreed upon.

A sergeant-at-law, wary and wise who often had been at the church-porch (Parvys), with every excellence refined, was there also. He was discreet and reverend (at least he seemed so); his words were so wise to be often justice in Assize by patent and full commission, out of his science and high renown. Many a fee and a robe had he, so great a purchaser was nowhere anybody; all he hold indeed in fee simple, that his purchases might by no means be infected or somehow clogged. Nowhere was a busy man as he, and yet he seemed busier than he really was. In court terms he had all law-cases and dooms from King William's; thereto he could pen and write down such a writing no wright could pinch and cavil at. Every statute he knew fully by heart. Homely he rode in a medley coat, gilt with a barred silk belt. About his array I tell no longer.

Let us give due credit to our spirited judicious serjeant-at-law's shrewdness for his getting any entail loose and own that he has quite a right to brag of being plentiful of affairs, with the gravity of a man, whom many years spent in the study of law entitled to counsel with authority.

So Falstaff, whose business in life is far different, craves he could be divided like a bribe-buck: each a haunch, and we hardly know which is the more braggart.

A franklin was in this company, white-bearded and red complexioned; well loved he on the morning to sop in wine; to live delightfully was ever his wont,

for he was own son of Epicurus, who held opinion full delight to be perfect happiness. A great householder was he, a St. Julian in his country; his bread and ale were always the best; nowhere was anyone better supplied with wine than he. Never his house was without baked meat—either fish or flesh—all the dainties man ever thought snowed plenteously in his house. He changed them with the seasons of the year. Many a fat partridge he had in the mew and many a bream and a luce he had in the stew. Woe to his cook, if, by chance, his sauce were not poignant and sharp and his gear ready; his table in his house stood always prepared all the day long. At sessions he was lord and sire, often he had been knight of the shire. An anlace and a silk gipsire hung at his waist, white as morning milk. He had been a sheriff and a counter. Nowhere was such a worthy vavasour.

A noticeably ruddy Epicurean man indeed.

Chaucer gives us, through him, some shadowy glimmerings of the free land-owner's rank in the agricultural economy of middle ages.

Franklins held their tenures, and out of them became enriched, without depending on any other but the king.

No doubt, their importance and value are by no means little and negligible; they were the great stimulators of such improvements in husbandry as the age could practise. The new agriculture would have been greatly retarded without them. As we pass from Chaucer's franklin to Aristophane's Chremylos, though there is now uttered to us a call into the far-rea-

ching fields of the early greek history and the english feudal period of the fourteenth century, in order to detect certain, by no means light, appearances or evidences, either of likeness or of unlikeness, which are to be found in the bodily features, nature and speech of both these interesting specimens — each a type of his class, sharing in and bearing clear testimony to the feeling and spirit of his own age—yet I will in no wise try to enter now into such an inquiry.

This I hint only to arouse my readers' thought in the least to a sense of the breadth of the english mediaeval spirit, either agreeing or disagreeing with the ancient greek spirit—important enough to be worth the pains of some examination.

Chremylos, thinking to still Carion's harsh questionings rudely replies him thus :

μὰ Δι' ἀλλ' ἀφελών γε στέφανον, ἢν λυπῆς τί με,
By Jove, I shall pluck thy crown off, if thou vexest me,
ἵνα μᾶλλον ἀλγῆς.

that thou mayest more sorely suffer.

Whereupon Carion tries presently a sleek endearing wile to prevail and with meek and affected grace says :

λῆρος· οὐ γὰρ παύσομαι,

Nonsense. I shall by no means cease,

πρὶν ἂν φράσῃς μοι τίς ποτ' ἐστὶν οὗτος·

unless thou say who this fellow is ;

εὐνους γὰρ ὦν σοι πυνθάνομαι πᾶν σφόδρα.

the love I bear thee is in fault why I am now at

[pains of asking thee with such a ready zeal.

Effectual this trick, fairly managed.

In this manner, Chremylos, the reluctant mad bull, is taken by the tail; he cannot resist any longer and yields.

Their coming dialogue, full of a light flowing banter and a touch of grinning malice, TEMPERED WITH A CHEERY MOCKERY OF HUMOUR, would be pleasant, if it might become accidentally audible to us.

Χρέμυλος. — ἀλλ' οὐ σε κρύψω· τῶν ἐμῶν γὰρ οἰκετῶν
Chremylos. — Come, I shall no longer hide it from thee, for of all my slaves

πιστότατον ἡγοῦμαί σε καὶ κλεπτίστατον.

I hold thee the most faithful and thievish.

ἐγὼ θεοσεβῆς καὶ δίκαιος ὢν ἀνὴρ

With me, as I am a pious and righteous man,
κακῶς ἔπραττον καὶ πένης ἦν.

it fares ill and I am pining in poverty.

Καρίων. — Οἶδά τοι.

Carion. — I know well.

Κρ. — ἕτεροι δ' ἐπλούτου, ἱερόσυλοι, ῥήτορες

Chr. — The others get rich, church robbers, lawyers,
καὶ συκοφάνται καὶ πονηροί.

sycophants and scoundrels.

Κα. — πειθῶμαι.

Ca. — I think so.

Χρ. — ἐπερσόμενος οὖν ἄχόμην ὥς τὸν θεόν,
I am just coming back from Phoebus' dome;
τὸν ἐμὸν μὲν αὐτοῦ τοῦ ταλαιπώρου σχεδὸν
as my life, my wretched poverty-stricken life,

ἤδη νομίζων ἐκτετεξεῦσθαι βίον,
 I felt come almost to end,
 τὸν δ' υἱόν, ὅσπερ ὦν μόνος μοι τυγχάνει,
 I begged of him to advise me, should my son,
 my only son by luck,
 πεισόμενος εἰ χρὴ μεταβάλοντα τοὺς τρόπους
 forcibly put off his righteous customs
 εἶναι πανούργον, ἄδικον, ἰγιές μὴδ' ἔν,
 and turn out a rascal, nefarious, do nothing;
 ὡς τῷ βίῳ τοῦτ' αὐτὸ νομίσας συμφέρειν.
 for life rears from this its best profit.

Καρ. — τί δῆτα Φοῖβος ἔλακέν ἐκ τῶν στεμμάτων;

Car. — What did Phoebus' laurel crowns declare?

Χρ. — πεύσει. σαφῶς γὰρ ὁ θεὸς εἶπέ μοι τοδί·

Thou shalt know. Clearly the God spoke to me:
 ὅτῳ ξυναντήσαιμι πρῶτον ἐξιών,
 the first I should meet, on going out,
 ἐκέλευσε τούτου μὴ μεθίεσθαί μ' ἔτι,
 he bade I ought never since to quit him;
 πείθειν δ' ἑμαυτῷ ξυνακολουθεῖν οἶκαδε,
 nay I should get him persuaded to come home.

Καρ. — καὶ τῷ ξυναντήσας δῆτα πρῶτῳ;

Car. — And whom didst thou meet first?

Χρ. — τουτῷ.

Chr. — This fellow.

Καρ. — εἴτ' οὐ ξυνίεις τὴν ἐπίνοιαν τοῦ θεοῦ,

Car. — Dost thou not perceive the God's mind,
 φρίζουσιν ὧ σκαιότατέ σοι σαφέστατα
 which expectorates itself into clearness

ἀσκεῖν τὸν υἱὸν τὸν ἐπιχώριον τρόπον ;

enough, knave, by bidding thee to bring thy
child up in the fashions of the town ?

Χρ. — τῷ τοῦτο κρίνεις ;

Chr. — Whence dost thou argue this ?

Καρ. — δῆλον ὅτι καὶ τυφλῷ

Troth, it is so clear that even a blind man
γινῶναι δοκεῖ τοῦθ', ὡς σφόδρ' ἐστὶ ζυμφέρον
could see this, namely to do ONE'S WORST
τὸ μηδὲν ἀσκεῖν ὑγιὲς ἐν τῷ νῦν χρόνῳ.
turns out profitable to-day.

Χρ. — οὐκ ἔχθ' ὅπως ὁ χρησμὸς εἰς τοῦτο ῥέπει,

The oracle cannot mean this,
ἀλλ' εἰς ἕτερόν τι μεῖζον. ἦν δ' ἡμῖν φράση,
nay much more important. Should this fellow
ὅστις ποτ' ἐστὶν οὗτοςί, καὶ τοῦ χ'ρίν
speak out who he is, and wherefore,
καὶ τοῦ δεόμενος ἦλθε μετὰ ἡμῶν ἐνθαδί,
and, wanting what, he came with us here,
πιθοίμεθ' ἂν τὸν χρησμὸν ἡμῶν ὃ τι νοεῖ.
we could even guess what our oracle means.

Read now these our Chaucer's sketches, true images of his own age, on a collateral topic.

A haberdasher, a carpenter, a webber, a dyer and a tapisser, clad in the livery of a jolly large confraternity were there too. Trim, fresh and new their gear was, their daggers were by no means brass-shaped, but silver-wrought, clean and well, their girdles and pouches too everywhere. Each of them seemed a fair burgess

sitting in a guild-hall on the dais, and for his wisdom shapely seemed to be an alderman.

For they had cattle and rent enough and their wives were assentient and by no means to blame; for it is well to be called madam and go to vigils beforehand, and royally wear a mantle on.

Of the mediaeval alliances and covines of artizans with their apprenticeship, chapters, ordinances and oaths, what they were and which part they played in the social warfare of early England, there is alarmingly little that is worth remembering here.

This of self-governing corporations, possessing real and personal property, a law and a judge of their own, this of crafts, congregations or trade unions, enacting their own by-laws, taking oaths and managing their own business, was a natural, almost a universal necessity in the mediaeval state of circumstances, nothing of superfluous, or even by any means mischievous.

At their heart there lay always a chief economical efficiency, affecting the labour-value through so many centuries, till, their time being come, they were first declared felonious by the Parliament in 1361, (the second plague's year) and later on abolished or somehow ordered to vanish.

They had with them a cook to boil their chickens, marrow-bones, powder—merchant, tart and galingale, well he knew a draught of London ale. He could roast seethe, boil, fry, make mortresses and bake a pie.

One of Chaucer's liveliest sketches is our cook's portrature. A drunkard scapegrace, yet an affable

kind man whital, requiring to be remembered for his blank-manges [FRICASSE OF CAPON] so finely prepared and ripened.

A shipman was there, woning in the far-west ; for aught I know, he was of Dartmouth ; he rode a rouncie, as well as he could, in a folding gown as far as the knee. A dagger on a lace through his neck hung along his arm adown. The hot summer had browned all his hue, and certainly he was a good fellow. He had drawn many a draught of wine from Bordeaux-ward, while the chapman slept. He gave no heed to nice conscience ; if he fought and had the upper hand, he sent his victims home by throwing them overboard into the water. But, as to his craft of reckoning well the tides, streams, dangers, harbours and moon and, as to his lodemanage, there was none, such as he, from Hull to Carthage.

Shadowed forthly in Chaucer's portrait of the sailor, tempest-tost and adventurous, fighting his way from port to port, navigation evinces itself in those days by no means, loose from its long bondage to the land, venturing far across the trackless ocean.

Scattered gleams as those breaking such clouds, which lie along the horizon of a tropical climate, may have been gathered by Chaucer in his many occasional voyages, and may have somehow quickened and aided his bold conception of the hazardous seafaring life in the fourteenth century ; there is no doubting.

Yet, those gleams which falling upon ordinary minds would have been ineffectual, fallen on the con-

trary upon his clear and comprehensive genius, flew in gold dew drops of speech (1).

Hardy he was and wise to undertake ; with many a tempest his beard had been shaken. He knew well all the havens, as they were, from Gothland to the Cape of Finistere and every creek in Britain and Spain. His barge was called the Magdalein.

With us there was a Doctor of Physics ; in all this world none like him to speak of physic and surgery, for he was grounded in astronomy. He kept his patient still alive by his natural magic. Well he could foresee when, the stars being in ascendant, it was shapely to draw images for his patients. He knew the cause of every malady, whether hot, cold, moist or dry, where engendred and of what humour ; he was a very perfect practician. Scarcely known the cause and root of the harm, he gave anon to the sick his bote. Well ready had he his apothecaries to send him drugs and electuaries, for each of them made something to gain, their friendship was by no means new. Well he knew the old Esculapius and Dioscorides and eke Rufus, old Hip-

(1) SHOWERS OF HOARSE OATHS I should have better said. It is very curious — Bernard H. Baker remarks — that English authors, from Chaucer to Dibdin, Gay's BLACK EYED SUSAN only excepted, invariably describe a sailor as the greatest ruffian unchanged. For further notices see: P. Q. KARKEEK'S CHAUCER'S SHIPMAN (*Essays on Chaucer, XV., published by Chaucer Society*).

pocras, Hali and Gallien, Serapion, Razis and Avicen, Averrois, Damascene and Constantyn, Bernard, Gatisden and Gilbertin (1).

In his diet he was moderate, for in it was nothing superfluous but greatly nourishing and digestible. He studied little the Bible. In a scarlet and blue array he was clad, lined with taffata and thin silk, and yet he was by no means easy of expense; he laid what he won in the pestilences by, FOR GOLD IN PHYSIC IS A CORDIAL, THEREFORE HE ESPECIALLY LOVED GOLD.

In these short touches we see Chaucer's Doctor of Physic come out busy and prosperous, very vivid and true in his show of natural magic, still at its full vogue in those times.

Somehow savouring of a miser, he is given up to treasure and save how much he got in GOLD in the pestilence.

A good wife of the Bath-neighbourhood was there too, somehow deaf—(WHICH WAS A PITY); in cloth making was she so skilled to overcome the clothmakers of Ypres and Ghent. In all the parish there was no wife

(1) Among the representatives of the medical learning known to him, Chaucer points to Bernard Gordon, author of the *MEDICINAE LILIUM*, to Gilbert Anglicus and to John of Gaddesden, *the light of his age* (according to Leland), physician, corn and lice-killer to his clerical patients, writer of the *ROSA ANGLICA* and practitioner of Edward III, when still being a young prince.

who durst to precede her in the church offerings, and if such a one had been, certainly she was so wroth to be out of all charity. The coverchiefs she wore on her head on Sunday were made of a well fine stuff, I durst swear they weighed ten pounds. Her hoses were of a fine scarlet red, full narrow-tied, and her shces well moist and new; bold was her face and fair and red of hue. She had been a worthy woman all her life, husbands at church door she had five, without mentioning several other romping-parties in youth, but thereof it does not need to speak as now. Thrice had she been at Jerusalem; she had past many a strange stream; at Rome she had been and at Bologna, in Galice, at St. James, and at Cologne; she knew much about wandering by the way. Goat-toothed was she, to say the truth, riding easily an ambler, well wimpled; on her head a hat as broad as a buckler or a targe, a foot-mantle about her large hips and on her feet a pair of sharp spears. In fellowship well could she laugh and carp. Love remedies she knew by chance, being so familiar with old love dance.

A piece of life it is as real to us as any we perceive and know daily from living it.

Alisoun, the wife of Bath, is none of those who loathe the honeycomb; as froward and shrewd a lusty jade as Socrates' Xantippe, as unalterably and pesteringly corrupt and tainted in unchaste desire as Aristophanes' ΓΡΑΥΣ (a lascivious and wooing turtle, though well nigh worn to pieces with age). Such she is and such she remains throughout her life course; she can be no other: so much of the devilish, waspish, sinful, luxurious spirit feeds her heart.

TROTH, THE OIL OF WANTONNESS THAT IS IN HER COULD SET HELL ON FIRE. SHE IS HARD UPON HER FIVE HUSBANDS, PURSUES THEM UNINTERRUPTEDLY WITH HER SOUL OF JEALOUSY, IS MOVED TO WOO LAST A CHEERFUL OXFORD CLERK OF TWENTY FOR HER FIFTH HUSBAND, ON SEEING WHAT SLEEK SMOOTH PAIR OF LEGS HE HAD, AS HE ATTENDED MOURNINGLY HER FOURTH HUSBAND'S UNTIMELY COFFIN. ONCE HE CUFFED HER BY THE EAR, GETTING HER THUS TO BECOME DEAF. SOME OTHER TIME, SHE, UNMANNERED WIXEN, STRUCK HIM UPON THE CHEEK AND HURLED HIM TO ROLL DOWN BACKWARD IN THE FIRE. HE ROSE SUDDENLY UP — A BOLD RUGGED LION LIKE — AND SMASHED STRAIGHT HER HEAD. SHE LAY A LIFELESS CORSE-LIKE, *he started*, HIS CHEEKS BLANCHED WITH FEAR, WILLING TO RUN AWAY. SHE WOKE SUDDENLY FROM HER MOMENTARY FIT, AND HUMBLY BEGGED TO KISS HER SLAUGHTERER BEFORE DYING. WHEN HE STOOPED, SHE BIT HIM, A FOUL TOAD-LIKE.

Fine in faith. The touch of sharpness and hardness has been carried far enough here.

So far of the wife of Bath, by whom Chaucer happened to feel his imagination caught.

A vulgar buxom termagant of a wife as sincerely painted as Aristophane's aforesaid rotten ΓΡΑΥΞ.

Chaucer and Aristophanes show no outward reference whaterer each other; but look farther into them, and you will see such and such wonderful alike allegiance to truth, such an equal worthy preciousness in their portratures that you might now lean on them with full trust in the survey of ancient life, without any fear of blundering in your in-

ferences. Should both the women come in our way, we might see them such as Aristophanes and Chaucer, faithful reflectors, show us, and we might therefore be led to feel the mediaeval and ancient world be as real and consistent and fathomable as the world we live amidst.

It is in fact by no means a dream of ours but the precisely fixable feeling the reality would awake in us, if we might verily see Aristophanes ΓΡΑΥΞ turn round towards her blooming youth [THE APPETITE OF HER EYE WOULD SCORCH US UP NOW AS IT DID SEVERAL CENTURIES AGO] or if we might overhear her say unto Chremylos thus:

πέπονθα δεινὰ καὶ παρίνομ', ὦ φίλτατε ·

I did suffer a dreary, iniquitous distressful stroke, sir;

.... ἄκουέ νυν · ἦν μοί τί μεϊράκιον φίλον,

hark! I rejoiced once in an engaging lovely chit,

πενιχρὸν μὲν, ἄλλως δ' εὐπρόσωπον καὶ καλὸν

poor as a church mouse, yet with a face exquisitely

καὶ χρηστόν · εἰ γάρ του δειθεῖν ἐγώ,

moulded, handsome and mannerly: every thing I would

ἅπαντ' ἐποίει κοσμίως μοι καὶ καλῶς ·

fain have, he did me daintily and gracefully;

ἐγὼ δ' ἐκείνῳ πάντα ταῦθ' ὑπηρετοῦν —

therefore willingly I did pleasure him.

So far the complaining hussey; but if any one would pry further into the flesh of an old woman full of lecheries, he may follow the scornful dialogue, whisking and winding itself into fulfilment.

So it goes on, suffused with many a flush of saucy wit, humour, and lambent sprightliness.

Χρ. — τί δ' ἦν ὃ τι σου μάλιστ' ἐδεῖθ' ἐκάστοτε ;

CHR. — What did he chiefly crave thee ?

Γρ. — οὐ πολλά · καὶ γὰρ ἐκνομίως μ' ἡσχύνετο.

CRONE. — Not much, for deeply he revered me ;

'αλλ' ἀργυρίου δραχμὰς ἄν ἤτησ' εἴκοσιν

he would perhaps ask of me twenty silver

εἰς ἱμάτιον, ὅκτι ὃ δ' ἄν εἰς ὑποδήματα ·

drachmas for a cloak ; eight for his socks,

καὶ ταῖς ἀδελφαῖς ἀγοράσαι χιτῶνιον

or to his sisters he would get a boddice bought,

ἐκέλευσεν ἄν, τῇ μητρὶ θ' ἱματιδION ·

or to his mother a mantlet ; he might perhaps

πυρῶν τ' ἄν ἐδεήθη μεδίμνων τεττάρων.

happen to be in need of four bushels of corn.

..... καὶ ταῦτα τοίνυν οὐχ ἔνεκεν μισπτίας

..... And all this, not by way of an excess of eagerness,

αἰτεῖν μ' ἔφασκεν, ἀλλὰ φιλίας οὕνεκα,

he would swear out, he called for, but just

ἵνα τοῦμὸν ἱμάτιον φορῶν μεμνητό μου.

by way of love, for, by wearing my cloak, he

[might rekindle all fading record of me,

..... 'αλλ' οὐχὶ νῦν ὁ βδελυρὸς ἔτι τὸν νοῦν ἔχει

..... but the profligate, alas ! no longer sticks to it ;

τὸν αὐτόν, ἀλλὰ πολὺ μεθέστηκεν πάνν.

A CHANGE CAME OVER THE SPIRIT OF HIS DREAM.

ἐμοῦ γὰρ αὐτῷ τὸν πλακοῦντα τουτονὶ

Such a pastry of mine,

καὶ τᾶλλα τὰπὶ τοῦ πίνακος τραγήματα

and comfits lying on this tray

ἐπόντα πεμφάσης ὑπειπούσης θ' ὅτι

I did send him, adding I should come myself

εἰς ἐσπέραν ἤξοιμι.

in the evening.

..... ἄμματα προσαπέπεμψεν τουτονί,

..... Well! he sent all back to me with this pie,

ἐφῶτ' ἐκέισε μὴδέποτε μ' ἐλθεῖν ἔτι,

provided I should no longer go to him again,

καὶ πρὸς ἐπὶ τούτοις εἶπεν ἀποπέμπων ὅτι

adding into the bargain: THE TIME HATH BEEN,

πάλαι ποτ' ἦσαν ἄλκιμοι Μιλήσιοι.

WHEN THE MILESIA NS WERE STRONG.

Χρ. — δῆλον ὅτι τοὺς τρόπους τις οὐ μοχθηρὸς ἦν.

Clearly, our fellow is no DULLISSIMO-MACCARONI.

ἔπειτα πλουτῶν οὐκέθ' ἥδεται φακῇ.

Grown rich, he does no longer like the lentil...

Γρ. — καὶ μὴν πρὸ τοῦ γ' ὀσημέραι νῆ τῷ θεῷ

Still, by the two Goddesses, every day

ἐπὶ τὴν θύραν ἐβλάδιζεν ἰεὶ τὴν ἐμήν.

to my door he came.

Χρ. — ἐπ' ἐκφοράν.

Clearly..... to sepulchre thee.

Γρ. — μὰ Δί', ἀλλὰ τῆς φωνῆς μόνον — ἐρῶν ἀκοῦσαι.

Pah! thirsting to drink the spirit of my voice.

..... καὶ νῆ Δί,' εἰ λυπουμένην αἰσθοιτό με,

..... And by Jove, scarcely he saw me cast in dejection,

νητιάριον ἄν καὶ φάτιτιον ὑπεκορίζετο.

he chuckled me his little pretty doe and turtle.

..... μυστηρίοις δὲ τοῖς μεγάλοις ὄχουμένην

..... If, when driving to the great mysteries

ἐπὶ τῆς ἀμάξης ὅτι προσέβλεψέν μέ τις,

in coach, somebody durst to ogle me,

ἐτυπτόμην διὰ τοῦθ' ὅλην τὴν ἡμέραν.

he would beat me grievously all day; such a mad

οὔτω σφόδρα ζηλότυπος ὁ νεανίσκος ἦν.

devil of jealousy my lovee had within himself!

Χρ. — μόνος γὰρ ἦδεθ', ὥς ἔοικεν, ἐσθίων.

Sure, eating going forward, he would be alone.

Γρ. — καὶ τάς γε χεῖρας παγκάλας ἔχειν μ' ἔφη.

He cajoled me about my hands being very pretty.

Χρ. — ὁπότε προτείνοιέν γε δραχμὰς εἴκοσιν.

O ho! When they handed him twenty drachmas.

Γρ. — ὄζειν τε τῆς χροῆς ἔφασκεν ἡδύ μου.

He cajoled me about my skin being nidorous.

Χρ. — εἰ Θάσιον ἐνέχεις, εἰκότως γε νῆ Δία.

O ho! When thou pouredst Thasian wine forth...

Γρ. — τὸ βλέμμα θ' ὥς ἔχοιμι μαλακὸν καὶ καλόν.

He charmed me by saying my glance mild

..... ἀναγκάσαι δίκαιόν ἐστι νῆ Δία [and bright.

He, whom I did benefit thus, by Jove,

τὸν εὖ παθόνθ' ὑπ' ἐμοῦ πάλιν μ' ἀντευποιεῖν.

ought to profess me requital.

Χρ. — ... οὐκ οὐκ καθ' ἐνάστην ἀπεδίδου τὴν νύκτα σοι;

.... Did he not perchance requite thee in all ac-
coutrement and ceremony of love every night?

Γρ. — ἀλλ' οὐδέποτε με ζῶσαν ἀπολείψειν ἔφη.

Yet he took a great oath never to quit me for life.

Χρ. — ὀρθῶς γε· νῦν δέ σ' οὐκέτι ζῆν οἶεται.

Just so; he thinks thee no longer alive.

Γρ. — ὑπὸ τοῦ γὰρ ἄλγους κατατέτηκ', ὦ φίλτατε.

For I got liquefied by grief, sir.

Χρ. — οὐκ, ἀλλὰ κατασέσηπας, ὥς γ' ἐμοὶ δοκεῖς.

Thou hast got putrefied, methinks.

Γρ. — διὰ δακτυλίου μὲν οὖν ἔμεγ' ἐν διελεύσαις.

Through a ring thou couldst get me to pass.

Χρ. — εἰ τυγχάνοι γ' ὁ δακτύλιος ὥν τηλία.

If such a ring were a sieve.

Γρ. — καὶ μὴν τὸ μειρίκιον τοδὶ προσέρχεται,

O! there my charmer goes; he most shockingly

.... ἔοικε δ' ἐπὶ κῶμον βαδίζειν.

looks like one going to revelling.

Her lovee moves forward indeed; uncerimoniously, yet what help? He (A HOWLING SCAPE-GRACE OF A LAZY PERT SARCASTIC MOOD, ALMOST DISGUISED IN LIQUOR) draws on mere to peck our foolish old harriidan who chafes and fumes ever worse. Hark!

NEANIAΣ. — ἀρχαία φίλη,

YOUTH — old lovee of mine,

πολιὰ γεγένησαι ταχύ γε νῆ τὸν οὐρανόν.

how suddenly has the ruby of thy cleeks blanched!

.... ὦ Ποντοπόσειδον καὶ θεοὶ πρεσβυτικοί,

Ye, Poseidon sea-god, and ye, Gods of old age,

ἐν τῷ προσώπῳ τῶν ῥυτίδων ὅσας ἔχει. [visage!

how many foul wrinkles this crone hath in her

ΓΡ. — ἄ, ἄ, — τὴν δ᾽ ἄρα μὴ μοι πρόσφερ'.

CRONE — Oh! oh! approach me not thy taper.

Χρ. — εἶ μέντοι λέγει.

Chr. — She is right indeed,

ἐὰν γὰρ αὐτὴν εἷς μόνος σπινθὴρ λάβῃ,

for, if a single spark touched her,

ὥσπερ παλαιὰν εἰρεσιώνην καύσεται.

she would take fire as an old dried votive wreath.

NE. — βούλει διὰ χρόνου πρὸς με παίσαι;

YOUTH. — Art thou willing to play a game with me?

ΓΡ. — παῖ, τάλαν; — NE. — πόσους ἔχεις ὀδόντας;

CRONE. — Where, lewdster? — YOUTH. How many

XP. — ἀλλὰ γνώσομαι [teeth hast thou?

Chr. — You make me almost ready to bet:

κᾶγωγ' ἔχει γὰρ τρεῖς ἴσως ἢ τέτταρας.

She hath either three or four.

NE. — ἀπότισον· ἓνα γὰρ γόμφιν μόνον φορεῖ.

YOUTH. — Pay — She hath only one cheek-tooth.

ΓΡ. — ταλάντατ' ἀνδρῶν, οὐχ ὑγιαίνειν μοι δοκεῖς,

CRONE — O, most wicked of all men, I think thou

πλυνόν με ποιῶν ἐν τοσούτοις ἀνδράσιν.

hast sure gone mad, since thou dardest to make

[me a washing tub in these men's eye.

Νεαν. — ὄναιο μεντάν, εἴ τις ἐκπλύνειέ σε.

[I am half afraid thou wilt have need of a washing, so throwing thee into the water will do thee a benefit.] * [SHAKESPEARE'S M. W. of W. III-2].

Χρ. — οὐ δῆτ', ἐπεὶ νῦν μὲν καπνηκῶς ἔχει·

Chr. — In faith, she is all farded;

εἰ δ' ἐκπλυνεῖται τοῦτο τὸ ψιμύθιον,
if her rouge were washed out, thou wouldst
ὄψει κατάδηλα τοῦ προσώπου τὰ ράκη.
certainly perceive the gashes of her visage....

NE. — πειρᾷ μὲν οὖν ἴσως σε καὶ τῶν τίθινων
Youth — He gives thee the leer of invitation and
ἐφάπτεται σου λανθάνειν δοκῶν ἐμέ.
provocation, by touching thy teats on the sly,
[unperceived by me, he thinks!
....ἐγὼ περὶ ταύτης οὐ μαχοῦμαι σοι.

Yet I am far from wrangling with thee for her.
....νῦν δ' ἄπιθι χαίρων συλλαβῶν τὴν μείρακα.

Go to, away; full of joy and mirth, take this pretty
....οὐκ ἄν διαλεχθεῖν διεσπекλωμένη [virginity.

Hang me! I would be loth to lie any longer
ὑπὸ μυρίων ἐτῶν τε καὶ τρισχιλίων.
with such a doe smirched by thirteen thousand
[hot-backed male deer.

XP. — ὅμως δ' ἐπειδὴ καὶ τὸν οἶνον ἠξίους

Chr. — And yet, since thou drankst her wine,
πίνειν, ξυνεκποτέ' ἐστὶ σοι καὶ τὴν τρύγα.
thou shouldst needs gulp down its lees too.

NE. — ἀλλ' ἔστι κομιδὴ τρυῆ παλαιὰ καὶ σαπρᾶ.
Old and putrescent lees indeed!

Χρ. — οὐκοῦν τρύγοιπος ταῦτα πάντ' ἰάσεται.
Well! A sieve will strain everything.

Νεαν. — ἀλλ' εἰσιθ' εἰσὼ· τῷ θεῷ γὰρ βούλομαι
Come; go in there. I am willing to hang God's

ἐλθὼν ἀναθεῖναι τοὺς στεφάνους τοῦσδ' ἐγὼ.
fane with the wreath I am wearing on.

ΓΡ. — ἐγὼ δὲ γ' αὐτῷ καὶ φράσαι τι βούλομαι.
I have to speak him too.

ΝΕ. — ἐγὼ δὲ γ' οὐκ εἴσειμι.
I shall then go not in there.

ΧΡ. — θάρρει, μὴ φοβοῦ. — οὐ γὰρ βιάσεται.
Cheer up, fear not; she will do no mischief.

ΝΕ. — πάνυ καλῶς τοίνυν λέγεις.
Thou speakest the truth.
ἱκανὸν γὰρ αὐτὴν πρότερον ὑπεπίττουν χρόνον.
I tarred her long ago.

Γρ. — βάδιζ' · ἐγὼ δὲ σὺ κατόπιν εἰσέρχομαι.
Go forward. I come behind.

Χρ. — ὥς εὐτόνως, ὦ Ζεῦ βασιλεῦ, τὸ γράδιον
How fiercely, o Jove, sire of gods and men,
ὥσπερ λεπὰς τῷ μεираκίῳ προσίσχεται.
this crone, as an oyster, gets hold of the youth.

A simple - hearted rugged veracious man instead
Chaucer's poor town parson, preaching God's gospel
truly, with even a new light of Wyclif's doctrine.
A clear delineation of the great reformer himself
may perhaps be pleasurably discerned in the picture
Chaucer has fashioned us of the poor simple priest.

*A good religious man was there—a poor parson
of a town—rich of holy thought and work; he was
also a learned man, a clerk that Christ's Gospel truly
would preach, and his parishioners devoutly teach. Be-
nignant he was and wonderfully diligent, in adversity*

well patient, and such he proved to be often. Well loth he was to curse for his tithes, he would instead rather give, out of doubt, to his poor parishioners some of his offerings and substance. Little was him enough. His parish was wide and its houses far asunder, but he by no means left, either for rain, or for thunder, in sickness or in mischief, the farthest of his parishioners unvisited, whether great or little, by him on foot and in his hand a staff. Such a noble example he gave to his sheep; first he worked, and afterwards he taught. Out of the gospel he caught the words and added eke thereto this figure: IF GOLD RUSTS, WHAT SHALL IRON DO? If a priest, on whom we trust, be foul, no wonder is that a lewed man rust and a shame it is.... to see a dirty shepherd and a clean sheep. Well ought a priest to give example by his cleanness how his sheep should live. He did not hire his benefice and leave his sheep encumbered in the mire and run to London unto St. Paul to seek for himself a chauntry for souls or to be with some brotherhood idling away from his post and duty [WITHHOLDE]; but dwelt at home and kept well his fold, that the wolf might not miscarry them. He was a shepherd and not a mercenary and, though holy and virtuous, he was by no means despitous to a sinful man, nor in his speech imperious and haughty [DAUNGEROUS NE DIGNE], but in his teaching descreet and benign. TO DRAW THE FOLK TO HEAVEN BY FAIRNESS, BY GOOD EXAMPLE, such was his business. But if any person were obstinate, whoever might be, whether of high or low estate, he would sharply rebuke him at once [SNYBBEN FOR THE NONYS]. A better priest, I think, no-

where is to be found. He waited after no pomp or reverence, nor made himself a conscience seasoned with scruples [SPICED]; but he taught Christ's lore and his Apostles twelve by first following it himself.

With him there was a Plowman, his brother, who had drawn many a cart-load of dung [THAT HADDE Y-LAD OF DONG FUL MANY A FOTHER]—a true and good labourer [SWYNKERE]—living in peace and perfect charity. He ever loved God best with all his heart, whether he cheered or smarted [THOUGH HIM GAMED OR SMERTE] and afterwards his neighbour right as himself. He would thresh and thereto ditch and dig [DYKE AND DELVE] for Christ's sake in behalf of every poor wight with no wages [WITHOUTEN HIRE] if it lay in his might. He fairly paid his tithes both with his own toil [SWYNK] and cattle. In a tabard he rode upon a mare.

A noble truth-loving, zealous, modestly valiant man, unconsciously rising in Chaucer's eye to a heroic figure, striving to do good, to clear out the old mendacities and illuminate the dark ways of God to man.

There was a Reeve and a Miller, a Summoner and a Pardoner also, a Manciple and myself; not any more.

The Miller was a stout puffy churl for the nonce, big-brawned and raw-boned; wherever he came, at wrestlings he got always the ram — [WHICH STANDS A PROOF OF WHAT HE COULD] — Broad, short-shouldered, thick-knarled, there was no door he did not heave off its hinges or break by running at with his head. His beard as red as a sow or a fox, large as a spade, on his nose's right top a wart and thereon a tuft, as red as the bristles in a sow's ears; his nostrils black and wide.

He bore by his side a sword and a buckler ; his mouth as large as a yawning furnace, he was a jangler and a galliard, deep in sin and harlotry ; well skilful he was in stealing corn and tolling thrice and had a gold thumb too, by God.

He wore a white coat and a blue hood on, blew a bag-pipe, and therewithal he led us out of town.

In a temper as merciless as the grinding stones of his mill—[ALL OUTWARDLY PICTURESQUE IN OUR VIEW OF EARLY ENGLAND]—our honest miller, (*the born servant of the lord's manor*) goes forth in pursuit of his planned theft of corn and flour ; he is by no means better than his other fellow-millers, very irrespective of the poor people, obliged to get their own corn ground from between the stones of their mills.

A dramatic sketch of life this, worth to be remembered.

A genteel manciple of an inn court was there, from whom buyers might take example how to be clever in buying victuals, for, whether he paid or took on tally, he waited on his purchasing [ACHAAT] so skilfully to be always forward and in good estate. Now is not this a God's full fair grace that such lewed man's wit should outdo [PACE] the wisdom of a heap of learned men. He had more than thirty masters expert and curious of law, (among whom there were in that house a dozen worthy to be the stewards of any English lord, as they were able to make him live honourably and debtless on his income.... and to help all shire in any case might befall). Yet, this manciple set at all them his cap [SET HIR ALLER CAPPE].

An adroit cunning fellow, our Manciple, outwitting in quirks, chicaning and sleight of hand any of those legal gentlemen and juridical wigs; whom we weigh well enough by knowing what a buckram set of pettifogging scoundrels they were.

The Reeve was a slender choleric man, his beard shaved, as nigh as one can, his hair shorn round by the ears, his top docked beforehand, like a priest; his legs were long and lean, like a staff; there was no calf to be seen. Well he could keep a garner and a bin; there was no auditor who could overcome him. He foresaw, whether by drought or rain, the yielding of his seed and grain. His lord's sheep, neat-cattle, dairy, swine, store and poultry were wholly under his governing and, according to the covenant, he gave his reckoning, since his lord was twenty years old; no man could evince arrearages against him. There was neither a bailiff nor a herdsman, nor any other hind who might know his sleight or his trickery [COVYNE]. They were adread of him as of death. His woning was full fair upon a heath, overshadowed with green trees. He could purchase better than his lord. He was privily fully and richly stored; well he knew how to please his lord subtilly by giving and lending him his own goods, and how to get a thank, a coat and a hood too. He had learnt a good handicraft [MYSTER] and was thereby a well skilful carpenter. He rode a full good cob [STOT], all dapple-gray—[POMELY GREY],—a long bluish-grey [OF PERS] overcoat he wore and by his side a rusty blade. He was of Norfolk, near a town, Baldeswell by name. Tucked about as a friar, he rode the hinderest in the route.

Readers may wish to know who or what our Oswald the Reeve is.

He is a lord's steward [GEREFA akin to german GRAF] serious and practical with a marked social and bodily physiognomy.

A summoner was there too. — A sauseflemed, narrow-eyed, fire-red-cherubin-face he had ; hot and lecherous as a sparrow with black scalled brows and a bald [PILED] beard. The children were afraid of his visage. No quick silver, litarge, brim-stone, borace, ceruce, oil of Tartar, no cleaning and biting ointment could by any means help the welks and knobs, standing on his cheeks, off. Well he liked garlic, onions and leeks too and strong wine to drink, red as blood. When drunk, he spoke, and cried as he were quite mad [WOOD]. He spoke no word but Latin — a few terms, two or three, he had learnt out of some decree. No wonder : he heard them every day and eke a jay can cry WATTE as well as the pope. But if one probed [grope] him in other things, he spent all his philosophy. Aye QUAESTION, QUID JURIS ? would he cry. He was a genteel and kind harlot : a better fellow men would never find. He would allow for a quart of wine any good fellow to have his concubine twelve months and excuse him fully ; privily he knew also how to pluck [PULLE] a finch. If he found anywhere a good fellow, he would teach him to feel no awe, of the Archdeacon's curse, unless a man's soul were in his purse... PURSE IS THE ARCHDEACON'S HELL. But he lied right indeed. Each guilty man ought to dread curses which slay just as absolution saves. He was aware too of a SIGNIFICAVIT [A WRIT OF EXCOMMUNICATION].

Under his control [DAUNGER] he had at his own fashion [GISE] the young girls of the diocese, and knew their secrets [CONSEIL] and advised them. A garland had he on his head large enough for an ale-stake. He had made for himself out of a cake a buckler.

No words can render the intensity of the plague of the heart we feel in the sight of such a vile mongrel cur, full of white excrescences, pustules and scabby brows; gyrating about, as an uncerimonious husher, to that old diabolic mastiff of a Pardoner, whose horrid, ominous horse laughter is by no means forgettable to us.

Bent to feed on carrion and run in slime, there is no man showing a fouler bodily shape than he.

Even through Thersites' crookedness or Richard duke of Gloster's sour ugliness [RUDELY STAMPED, CHEATED OF FIGURE, DEFORMED, UNFINISHED — as Shakespeare describes him] break here and there some dull red flashes of grace and wit, which, mingling with the primary apathy of their brain, give them some point of freshness and agreeableness.

None, indeed, is as low-sunk, foul and mortiferous as our lecherous man.

Thersites is just as ideal in his place as Chaucer's Summoner and Pardoner vulgar and villain, just as laughable [HE COULD NOT BE SHOWN LAUGHABLE, IF HE WERE NOT SHOWN UGLY] (1) as Shakespeare's Gloster hideous and terrible.

(1) So wenig aber Thersites durch die blossе Hüss-

Such a striking difference is perhaps best shown by referring here Homer's diamond cut lines translated.

Θερσίτης δ' ἔτι μῶνος ἀμετροπῆς ἐκολῶα,

Thersites alone loquaciously croaked;

ὅς ῥ' ἔπεα φρεσὶν ἦσιν ἄκοσμά τε πολλά τε ἤδη,

many a bold rebuke from his immost mind spoke,

μὰψ, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν,

foolishly, without any decency, wrangled with mo-

ἀλλ' ὅ τι οἱ εἴσαιτο γελοῖον Ἀργείοισιν [narchs;

all he thought to be laughable to the Argives.

ἔμμεναι. αἴσχιστος δὲ ἀνὴρ ὑπὸ Ἴλιον ἦλθεν.

* Never a more contemptible man from Troy came;

φολκὸς ἔην, χωλὸς δ' ἕτερον πόδα. τῷ δέ οἱ ὤμω

crooked he was, crippled in one foot. Both his shoulders

κνριῶ, ἐπὶ στήθος συνοχωκότε. αὐτὰρ ὑπερβεν

gibbous as far as the breast joined; he reared upwards

φοξὸς ἔην κεφαλὴν, ψεδνὴ δ' ἐπενήνοθε λάχνη.

his sharp - pointed, thin - haired head.

ἔχθιστος δ' Ἀχιλλῆϊ μάλιστ' ἦν ἢ δ' Ὀδυσῆϊ.

A foe to Achilles chiefly and to Ulysses too,

τῷ γὰρ νεικείεσκε. τότε αὖτ' Ἀγαμέμνονι δίφ

them both he upbraided; many to godly Agamennon

lichkeit lächerlich wird, ebenso wenig würde er es ohne dieselbe sein.

[Yet in nowise Thersites is by mere ugliness laughable; still less without it.]

Lessing — Laokoon, 146.

ὄξέα κεκληγῶς λέγ' ὀνειδέα τῷ δ' ἄρ' Ἀχαιοὶ
sharp upbraidings darted, him the Greeks
ἐκπάγλως κοτέοντο νεμέσσηθέν τ' ἐνὶ θυμῷ.

within their breasts, with a violent anger swoln,
with censure scourged.

With him there was a genteel Pardoner of Roncesvalles, his friend and compeer, that straight was come from the court of Rome. Loudly he sang: COME HITHER, LOVE, TO ME! This summoner bore him a stiff burdoun. Never a trump was half so loud-sounding. This Pardoner had a hair as yellow as wax, but hanging smooth as a hank of flax [A STRIKE OF FLEX] and overspreading his shoulders. Thin his hair lay in locks, one by one, but hood for jollity he wore none; for it was trussed up in his wallet. He chose to ride dishevelled [DISCHEVELEE], all bare, save his cap, according to the new fashion [JET]. He had such glaring eyes as a hare. A vernicle had he sewed upon his cap; his vallet lay before him in his lap brim-ful of pardons come from Rome all hot. A voice he uttered as a goat's. No beard had he [NOR EVER HE SHALL], being as smooth as though he had been lately shaved. I wonder whether he were an eunuch [A GELDYNG OR A MARE], but, from Berwick to Ware, there was no other pardoner as crafty as he; in his mail he had a pillow case which he pretended to be our lady's veil; he said to have a bit [GOBET] of the sail that St. Peter had, when he went upon the sea.... a latten cross full of stones and in a glass a pig's bones. Through these relics, he got from any parson, dwelling upon land, in one day more money than that the former got in two months, and thus

with feigned flattery and cheats he made the people and parson his apes. But, to tell the truth at last, he was in church a noble ecclesiast; well could he read a lesson or a story, best of all he sang an offertory, for well he knew he must preach afterwards, and well affile his tongue, to win silver as much he could; therefore he sang merrily and loud.

Such is our Pardoner of Roncisvalles — an eager acidulous-faced and malign rat-eyed officiating ecclesiastic, whom the summoner attends as a ministering satellite. — Here he is, so to speak, in pontificals, higgling with no rich sinner about turning the key, which opens Heaven's gate. Pixes, orisons, all the would-be symbols of Catholicism become in his hands, by doemonic machinery and black art, gambling dice to cheat or scissors to shear the credulous bleating flock.

So thoroughly rich and fine a motley crowd are the Canterbury pilgrims, drawn by Chaucer with a due and sober touch, in all sincerity and faith to the soul of man!

Whereupon we are led to conclude that no where else in the world, but at the Panathenaic festival (1),

(1) *I am referring here to the hundred of figures in relief in the frieze of the Parthenon, representing the Panathenaic procession — a lofty work of the Pheidias art. —*

The reader could not do better but consult: MRS. MITCHEL'S HISTORY OF ANCIENT SCULPTURE. NEW-YORK. DODD, MEAD AND CO.

there met in full procession as many matchless groups of horsemen, whose varying life and toned down movements show all the graceful serenity characterising the works of Greek art — serenity which, even through the burdensome wise of our translation, can hardly fail to make itself felt in Aristophanes' ΓΡΑΥΣ (1) and Homer's ΘΕΡΣΙΤΗΣ. —

Likewise, as we read Chaucer, we breathe the very atmosphere of the english life, in the dawning light of that rigid, yet fruitful, fourteenth century, ITS FLESH AND BLOOD WITHIN, ITS SIGHT WITHOUT, the quiet peace and bliss, the fresh green, clustered pearl and ruby orizon around; we see the tossing land-waves alive with spring, we hob-nob and promenade and hold friendly converse with the most living, characteristic figures of the age, moping about on a pleasure journey, [FOR THEIRS IS A PLEASURE JOURNEY; THERE IS NO GAIN-SAYING THAT].

In a work still to come, we shall follow their footsteps at any turn of the road and hear the magic of their lightly sagacious, lovingly humorous, daintily sentimental tales.

(1) ARISTOPH. COMŒDIAE recensuit, notasq. criticas adjecit C. H. Weise. Tauchnitz. 1860.

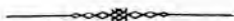
ARISTOPH. PLUTUS recens. expl. B. Thiersh. Lipsiae, Hartmann, 1830.

RITTER. *Dissertatio de Aristoph. Pluto.* Bonnae, 1823.

ARISTOPH. COMŒDIAE, ed. Theodorus Bergk. Lipsiae, Teubner, 1867.

ARISTOPH. COMŒDIAE, ed. August. Meineke. Lipsiae, 1860.

ARISTOPH. COMŒDIAE novem graece, ed. Aldus Manutius. Venetiis MCDXCVIII.



II

...words may suffer phonetic change so as to take different forms, still being the one and same...

παικίλλειν δ' ἔξεστι ταῖς συλλαβαῖς, ὥστε δόξαι ἂν τῷ ἰδιωτικῶς ἔχοντι ἕτερα εἶναι ἀλλήλων ταῦτ' ὄντα.

ΠΛΑΤΩΝ. ΚΡ. XIII.

Plato's may be held the earliest and boldest attempt at an ingenious analysis in the etymological chemistry of words (1).

He starts with Kratilos' remark that a *peculiar right name is inborn in each object, being it by no means mere what we may agree to confer on it, by emitting our breath, but being likewise congenital, either for Greeks or Barbarians* (2).

(1) ΚΡΑΤΥΛΟΣ — Kratilus, vel de recta nominum ratione. — Platonis opera a Marsilio Ficino, Florentino, translata — Venetiis a Philippo Pincio Mantuano hoc opus impressum fuit, Anno D.ni MCCCCCXVII - Die XII Aprilis. —

ΠΛΑΤΩΝ — Platonis Opera ex recensione R. B. Hirschigii - Graece et Latine — Parisiis. Editore Firmin-Didot MDCCCLVIII. —

(2) ...ὀνόματος ὀρθότητα εἶναι ἐκάστω τῶν ὄντων φύσει πεφυκυῖαν, καὶ οὐ τοῦτ' εἶναι ὄνομα, ὃ ἂν τινες ξυνθέμενοι καλεῖν καλῶσι, τῆς αὐτῶν φωνῆς μόριον ἐπιφθεγγόμενοι, ἀλλ' ὀρθότητά τινα τῶν ὀνομάτων πεφυκέναι καὶ Ἕλλησι καὶ βαρβάροις τὴν αὐτὴν ἁπασιν.

ΚΡΑΤΥΛΟΣ — I.

Hermogenes objects he can by no means get persuaded that right naming may otherwise be than either by convention or agreement ; he thinks any name conferred right, and, if it comes to be felt that another name is the more meet, we turn over new names to objects, as we do to our slaves ; nothing has its name adherent by nature, but, merely by either use or law, names are yielded to things (1).

Socrates declares the whole truth of the real language falling short of the ideal, perfect and correct language, which rests upon the true nature of objects, yet somehow participating in its perfection, founded upon Plato's ingenious system of types and ideas, to be substantiated by many confident guesses.

There is a great working with stills, retorts, and crucibles of all kind in Plato's attempt to bring such a view of his to proof.

Yet the proof, resting upon nothing so substantial as vague hypotheses, ends rather in smoke.

(1) ...οὐ δύναμαι πεισθῆναι, ὥς ἄλλη τις (ἐστίν) ὀρθότης ὀνόματος ἢ ξυνθήκη καὶ ὁμολογία. ἐμοὶ γὰρ δοκεῖ, ὅ τι ἂν τις τῷ θῆτα ὄνομα, τοῦτ' εἶναι (καὶ) τὸ ὀρθόν· καὶ αὖθις γ' ἕτερον μεταθῆται, ἐκεῖνο δὲ μηκέτι καλῇ, οὐδὲν ἥττον τὸ ὑπερὸν ὀρθῶς ἔχειν τοῦ προτέρου, ὥσπερ, εἰ τοῖς οἰκέταις ἡμεῖς μετατιθέμεθα, [οὐδὲν ἥττον τοῦτ' εἶναι ὀρθόν τὸ μετατεθὲν τοῦ πρότερον κειμένου]· οὐ γὰρ φύσει ἐκάστῳ πεφυκέναι ὄνομα οὐδὲν οὐδενί, ἀλλὰ νόμῳ καὶ ἔθει τῶν ἐθισάντων τε καὶ καλούντων.

ΚΡΑΤΥΛΟΣ — II.

The glottologist would rather know of what old forms arose and to what new forms words gave life, he finds indeed, through Plato's critical reagents, but ashes left him.

Plato [to give but a few instances] traces (1):

Ἀγαμέμνων to ἀγαστός κατὰ τὴν ἐπιμονήν, *mirabilis perseverantia vir* [WONDROUS LY PERSEVERING MAN].

ἀγαθός (probus) to ἀγαστός-θείος, *mirabilis - velox*.

ἄγwis, *dux*, to ἄγω, *duco* [ἄξ, goat (Max Muller's B. of W. 132)].

Ἄιδης (Erebus) to ἀειδές, *invisible*, or to εἰδέναι, *nosse*.
 ἄῆρ — αἰθήρ either to ἀέρα ῥέων, *circa aerem fluens*
 or to αἶπει, *elevat*, to αἶεῖ ῥεῖ *semper currit* or
 to ἄήτες, *flamina* [winds. Od. IX, 139.]

Ἀθηνᾶ, Minerva, to αὐτὸν νοῦν καὶ διάνοιαν... *ipsam mentem, cogitationemque*... or θεῖα νόουσης, *utpote quae divina cognoscas*.

ἄλιον-ἥλιον, *sol*, to ἀλιζέιν, *congregare*, αἰολεῖν, *variare*, or αἶεῖ εἰλει, *semper volvitur*.

ἀλήθεια (veritas) to θεῖα ἄλη, *divina quaedam vagatio*.

ἀκολασία, *intemperantia*, to ἀκολουθία τοῖς πράγμασιν, *quaedam rerum consecutio*.

ἀμαθία, *inscitia*, to ἅμα [ὁμό-] θεῷ ἰόντος πορεία, *simul cum deo euntis progressus*.

ἀνία, *tristitia*, to το ἐμποδίζον τοῦ ἰέναι, *quod impedit ire*.

ἀναγκαστῶν, *necessarium*, to ἄγκος ἰόν, *pervallem vadens*.

ἀνθρωπος to ἀναθρώων ἃ ὅπωπε, *contemplans quae vidit*.

(1) Marginal notes of ours are added in brackets.

ἀδικία, *iniustitia*, το ἐμπόδισμα τοῦ δαιόντος, *obstacle* eius quod *discurrit per omnia*.

Ἄρτεμις το ἄρταμες, *integra*, ἀρετῆς Ἰστωρ, *virtutis conscia* or ἄροτον μισθόσης, *quasi congressum oderit*. [*Didna (Divána) heavenly*].

ἀρετή, *virtus*, το, ἀειρεΐτη, αἰεὶ ῥέον, *semper fluens* or το ἕξις αἰρετωτάτη, *maxime eligenda*.

Αἴπολος — *biformis filius Mercurii*, το αἰεὶ πολῶν, *semper volutans*. [*fluxus*].

ἄρρεν-άνηρ-ἀνδρεία (fortitudo) το ἄνω ῥή, *sursum ἄστρα* το ἀστραπῇ, *coruscatio* or τὰ ὦπα ἀναστρέφει, *visum ad se convertit*.

Ἄρης (Mars) το ἄρρεν, *masculum*, ἀνδρεΐον, *forte*, ἄρπας, *asper* [Márut. sk. MAR. See: Kuhn's Zeitsch.]

Ἄφροδιτη (Venus) το ἐκ ἰφροῦ, *ex spuma* - (Hesiodus).

Ἀπόλλων το ἀπλοῦς, *simplex*, αἰεὶ βállων, *perpetuus jaculator*, ἀπολούων, *expiator*, ὁμοπλοῦν, *convertens*. [Oscan Ἀπελλοῦν.]

Ἀτρεὺς (*Pelopeius Atreus*) το ἀτειρής, ἀτρεστος, ἀτηρός, *indomitus, inexorabilis, noxius*. [Ovid.]

γυνή (mulier) το γονή, *foecunda et generatrix*.

γῆ-γαῖα (terra) το γεννήτειρα, *genitrix*.

Βουλή (consilium) το Βολή, *jactus*. [*jactus*].

δόξα (opinio) το διώξις, *persecutio*, or τόξου Βολή, *arcus*

δειλία (ignavia) το δεσμός ὁ λίαν, *vinculum forte*.

δίκαιον (justum) το διαΐον, *percurrrens et permanans*.

δικαιοσύνη (iustitia) το δικαίου σύνεσις, *iusti intel-*
Διόνυσος το διδούς τὸν ὕνον, *vini dator*. [*ligentia*,
 Δημήτηρ (Ceres) το διδοῦσα μήτηρ, *exhibens mater*.
 Δία - Ζῆνα - (Jupiter) το δι ὧν ζῆν, *per quem vita*
semper viventibus omnibus inest.

δέον (opportunum) το δεσμός, *vinculum quoddam*.

Ἔρως (Amor) το εἰσεῖ, *influit*.

Ἑρμῆς (Hermes) το ἑρμνεύς, *interpres* or *εἶρειν*
ἐμήσατο, *loqui machinatus est*. [Virg. Aen. 4.]

ἐπιστήμη, *scientia*, το ἴστησιν, *sistit*. [*eunti*.

ἐκούσιος (voluntarium) το εἶχον τῷ ἰόντι, *cedens*

ζυγόν (jugum) το δυοῖν ἕνεκα δέσεως ἐς ἀγωγήν
 (duorum ligandi gratia adductio).

Ἥρα (Juno) το ἐρατή, *amabilis*.

ἡδονή (voluptas) το ὄνησις, *utilitas*.

Ἥφαιστος (Vulcanus) το φάεος ἴστωρ, *luminis praeses*.

Ἥρως το ἐκ ἔρωτος, *ex amore*, or το εἶρειν *dicere*.

Θεός (Deus) το Θεῶν, *currens*. [*Deva*, bright,
 sun. See: *Rigveda-Sanhitâ* 1, 50, 8.]

Θῆλυ (foemina) το ἀπὸ τῆς θηλῆς, *ex papilla*.

Ἴρις (Iris) το εἶρειν, *loqui*. [or το θάλλειν, *florescere*.

ἡμέρα, ἡμέρα (dies) το ἡμείρουσιν, *desiderantibus*,
 or το ἡμερα, *mansueta* [*domestic animals*].

κίνησις (motus) το ἔσεις, *itio* [*gehung*, *allée*].

ἱστορία [historia] το ἴστησι τὸν ῥοῦν, *sistit fluxum*,
 or πιστὸν ἴσταν, *fidum statuere*.

- κερδάλεος (utile) το ἀπὸ τοῦ κέρδους, *ex lucro*.
 λύπη (dolor) το διαλύσ.ς, *dissolutio*. [*minuit*.
 λυσιτελοῦν (utile) το ἀνάλωμα ἀπολύη, *sumptus*
 Λήτω, Λητώ το ἐβελήμων, *libens* or λειος ἦθους (*mo-*
mnēμη, memoria, το μονή, *mansio*. [*ris lene*).
 μηχανή (*machinatio*) το μήκος ἄνε.ν *multum per-*
 μῆν (*mensis*) το μειοῦσθαι, *minuere*. [*ficere*.
 νόησις, *intellectio*, νέου ἔσις, *novi desiderium*.
 Οὐρανία (Urania) το ὀρῶσα τὰ ἄνω, *videns supera*.
 οἴησις, *existimatio*, το οἴσις, *ingressus*.
 ὀδύνη (dolor) το ἐνδύσις, *ingressio*.
 Ποσειδῶν (Neptunus) το ποσί-δεσμονῶν, *pedum vin-*
culum habens, or ὁ σείων, *quatiens*. [*inens*.
 σελήνη (luna) το σέλας νέον ἔνον, *lumen novum et*
 στάσις (statio) το ἀπόφασις τοῦ εἶναι, *negatio*
ipsius ire. [*comitari*.
 σύνεσις (*intelligentia*) το συνιέναι, *rei animum*
 σῶμα (corpus) το σῆμα τῆς ψυχῆς, *sepulchrum*
 τέχνη (ars) το ἔξις νοῦ, *habitus mentis*. [*animae*.
 Τάνταλος το τάλας, *infelicissimus* [Pind. 1.]
 φρόνησις, *prudentia* το φορᾶς καὶ ροῦ νόησις, *la-*
tionis et fluxus animadversio.
 ψυχή (anima) το φύσιν ὅχει καὶ ἔχει, *quae natu-*
ram vehit et continet.
 ψευδός (*mendacium*) το καθεύδω, *dormio*.

Here let us pause.

Very much left to the delusive guidance of mere similarity of sound and meaning, we might be led to give to those artificial jointures of his own making, in which Plato, with no rigid test or clue to their historical elements, fancifully dissects words, an air of positiveness, in almost no degree, real or appreciable.

Etymology of a word ought to bring us, step by step, generation after generation, without a break, very far off, from the old couch of a word to its very cradle, in which lay nurtered, the first offshoots, from which, through different degrees and rates of phonetic change, it was to come.

I propose in this glossary producing the little I can draw from the feeding grounds and affluents of Chaucer's language, within the narrow boundaries of my range of sight and daily study.

May some other, more learned than I, add fulness to these faint stray murmurs of Chaucer's headwaters and sound the depths of the rushing mighty stream.

A - one, angls. *an*, sk. *ekah, eka, ekam* (é(na)ha?)
gr. εἷς (1) ἑ-ν-ς lat. *oi-nos, unus*, got. *ái-n-s*.

(1) Forme ascendenti: *anglosassone, gotico, latino, greco, sanscrito*; forme discendenti: *inglese, tedesco*, forme parallele neolatine *antico francese, provenzale, francese moderno, spagnuolo, portoghese* — segue glosa: origine morfologica ed etimologica.

a - *in* - sk. *ni* (*anā*) gr. *ἐνί, ἐν*, got *in*. ant. nor. *ī*.

abaysed - *abayst* - abashed, abawed, fr. *s' é-
bahir* - confuso.

abegge. **abeye** (aboght, abouthte) to atone for,
to aby - pagare il fio.

abet - istigazione, segnatamente al crimine.

abbot - basso lat. *abbas* (*abba(t)s*), sir. e cald.
abba (padre), got. *aba* (marito).

able - ant. fr. *able*, norm. *able*, lat. *habilis*,
got. *abrs*, cf. lat. *adeptus*.

aboute - angl. *ābūtan*, *onbūtan*, ymb-ūt-an (dal
suff. avv. *an*). [*from out*].

aboven - angl. *abūfan*, contr. da *a-be-ufan*,
gr. *ἑπὶ, ὑπὲρ*, sk. *ūpa*.

abrayde, **abreyde** - awake, abraid, adawe - desto.

abusion - abuse, inganno, lat. *ab-usus*.

ablynge - conferente potere a - (*ablynge hem
to his propre office* - Boecc. 220).

ablucions - ablutions - abluzioni (dal lat. *ab-luo*).

acorded, *accordaunt* - fr. accord, cf. lat. *concors*.

achaat, *achatours* - fr. *acheter*, ant. fr. *acha-
ter*, lat. *accaptare*, gr. *ἐπιάμην* (?).

accesse, crisi febbrile (dal lat. *ad-cedere*).

accidie, *accidy*, gr. *ἀκνδία, ἀκνδεια*, lat. *acedia*,
ant. fr. *accidy*. [*ἀ-κνδής*, careless, Od.
XVII, 319].

achoken, choke, angl. **accocian**, isl. *koka*,
V⁻kuk (Skeat), soffocare.

acloieth - impedisce - (who so doth, ful foule
himself acloyeth. *Parl. of Foules*, 517).

acontyng^a, accounting (lat. *computo*, fr. *compte*).

acorse - accurse - angl. *cursian* (per met. da
cross ?) [gr. *σαυρωτήρ*, calce de l'asta ?].

acoye - calmare - (how best her herte for t'a-
coye - Troilus V. 782).

adamant - lat. *adamant-s* (gr. *ἄδαμας* (*ἀ-δαμῶ*)).

advocacyes - (lat. *advocatus*, fr. *avocat*).

adoun, adown, angl. *â-dûne*, da una collina.

adrad, *adread* (pr. *a* int. e *dread*, angl. *droed*)
atterrito. [V⁻*ae*, ingl. *ee*].

adversitee - (dal lat. *ad-vertere*, sk. *vrt*, got.
vairths) [ant. ted. *wërdan*].

added (lat. *addere* da *ad* affine a sk. *adhi*, gr. (*ᾷ*)*ῥι*).

affeccioun, affection (lat. *ad-fectare*).

affye, affy, lat. *ad-fidere*, ant. fr. *afier*, affine
ad *affiancer* [gr. *πε.θω* ?].

afyne, infine - (*tyl grapes be rype, and wel*
afyne - Rom. of the Rose, 3690).

afounde, perire - (*My love may not... afounde.*
- *Rosemounde*, 21).

after, angl. *aefter*, forma comparativa da *âf*,
ant. pers. *apa-tara-n*.

affile, fr. *affiler* (lat. *ad-filum*) - aguzzare.

- aferd, afraid** (angls. *â-fairan*, affray, fr. *ef-frayer*, basso lat. *exfrigidare*).
- agaste, aghast** - ant. fr. *agacer*, ant. alt. ted. *haʒian*, ted. *hetzen*.
- aggreggeth** - (lat. *ad-gravare*, ant. fr. *a-gregier*).
- agilten, offendere** - (*he shall no more agillen in this wise* - Legende, 438).
- agrief** - prov. *gren* (dal lat. *gravis*).
- agreø** - fr. *agréer* (dal lat. *gratus*).
- agryse** - (agroos, agrose) angls. *âgrisan*, tremare.
- agroteyd, ristucco** - (but for I am agroteyd here.... Legende, 2454).
- aguler, aguiler** (fr. *aiguille*, needle), agoraio.
- agayn** - angls. *âgên*, *gegn*, *gegnes*. con suff. gen.
- age**, fr. *âge*, basso lat. *aetaticum*, lat. *aetas*, contr. da *aevitas*, ant. fr. *édage*, sk. *ây-us*.
- alderbest, allerbest, migliore di tutti** (il *d* è ridondante).
- algate** - isl. *gata*, via, sp. *todas vias*, sempre.
- alwey-s** - angls. *eal-weg* - sempre.
- ale** - angls. *eale*, isl. *öl*, *V-ðl* (gael.) (Wedgwood).
- alderman** - angls. *ealdorman*, anziano, dan. *jarl*, *jealdra* - (earl).
- alyght** - angls. *âlihtan*, *gelihtan*.
- al** (awl) angls. *awul*, *oel*, *eal*, *âl*, ted. *ahle* cf. isl. *kunnleikr*, lesina.
- alambic**, ar. *al embîq*, gr. *ἄμβξ*, fr. *alambic*.

alayeres, alloys, fr. *aloi*, sp. *ley* (dal lat. *ad-legem*).

alenge, miserabile? gr. *αἰκρός*.

alkamystre, alchemist (ar. *al*: e gr. *χημεία*?)

allowa (fusione dal fr. *allouer*, lat. *ad-locare*
e *allouer*, lat. *ad laudare*).

almanderes, gr. *ἀμυγδαλή, ἀμυγδάλινος χρίσμα* fr.
amende, ted. *mandel*.

almesse, alms, gr. *ἐλεημοσύνη*, angls. *aelmesse*,
ted. *almosen*. [paralleli.

almycanteras, almucantars, ar. *almuqantarat* -
almury, la lancetta d'un astrolabio.

alose, lodare - (*he shal som Grek so preyse*
and wel alose - *Troilus IV*, 1473).

alpes, fringuelli marini (*alpes, fynches*, and
wodewales - Rom. 658).

aketoun, *aketon*, fr. *hoqueton*, ar. *al-q'oton*, tu-
nica trapunta (origin. con cotone).

aknow, aknowledge - (gr. *γινώσκω. γινώσκω*).

amblere, ant. fr. *ambler* (lat. *ambulo*) - cara-
collante. [amongst.

amonges, angls. *among* (da *mengan*?) fattitivo.

am, *art*, *are* (*am*) - angls. *eom*, lat. *sum*, gr.
εἰμί, sk. *asmi*.

amorwe, angls. *morgen*, got. *ga-maurgjan*, gr.
om. *ἐν νυκτὸς ἀμολγῶ*.

amadriades, hamadriads, gr. *ἄμα* [*δρὺς*, oak]
wood-nymphs [virae querquetulanae].

- amalgamyng** - (gr. *μαλάσσω*) - amalgama.
- amenuse, amanuced, amenusynge** - diminuire.
- ambages** - (lat. *amb-ago*) - ambagi.
- amoeved, ameved** - cambiato, disturbato.
- amercimentz** (fr. *amercié*, at mercy, fines).
- amonesten** (lat. *ad-monere*) it. *admonestare*.
- amphibologyes**, gr. *ἀμφιβολία* (*ἀμφι-βίλλω*).
- and**, angls. *ond*, got. *an*, gr. *ἀντί*, sk. *anti*, ted. *und*, da una consonante primitiva.
- anlaas** (anlace) alt. ant. ted. *an-lar* (a-lato) - pugnale. [*anoon, anone.*]
- anon** (at once) angls. *on-ân*, a traverso *anon*, **another**, angls. *óther*, got. *anthar*, lat. *alter* - sk. *anyatara*. gr. *ἕτερος*.
- any**, angls. *aênig*, cf. form. paral. *naênig*, ted. *einig*, affine al gr. om. *ἴσθ*.
- ancille** - lat. *ancella*. [*enkel*, V⁻ang.
- anclee, ankle**, angls. *ancleow, oncleow*, ted.
- ancro**, anchor, angls. *ancor*, lat. *ancora*, gr. *ἄγκυρα*, fr. *ancre*, ted. *anker*.
- angres, angerly**, angls. *ange*, got. *aggwus*, gr. *ἄγχω ἄγχι*, lat. *ango*, fr. *angoisser*.
- anguysschous, angwyssous** - (got. *agis*, gr. *ἄγχος*) angosciato. *Angor est aegritudo pre-*
- anientissed** - annichilato. [*mens. Cic.*]
- annueleer** - prete celebrante messe anniversarie.

- anoyouse**, inquieto - noioso - (*anoyouse thin-
ges* - Parson's tale, 728). [choirs.
- anti-phoner** - gr. ἀντί-φωνος, alternate singing in
- anvelt**, anvil, angls. anfilt (*an-fealdan*) ted.
amboss (lat. *incus*) gr. ἄκμων, fr. *enclume*.
- Aprille** (April) angls. *Aprelis*, got. *April* - (dal
lat. *aperio*) [ab ἀφρός, spuma. Ovid. 4. Fast.]
- apostles**, (gr. ἀποστέλλω, ἀπόστολος) angls. Apostol.
- ape**, angls. *apa*, sk *kapi* (*kapila*, *kapisa*) ted.
affe (la gutt. è sparita) (gr. κήπος) (garden)?
- apiked**, orlato (dal lat. *apex*). [care.
- apayed** (pleased) - ant. fr. *apaier*, lat. *ad-pa-*
- apaisen** - appease - calmare.
- aparaunce** - appearance - (lat. *ad-pareo*).
- apeyren** - *apeire* - impair.
- appalled** - ant. fr. *appalir* (dismay).
- approwours** (fr. *approuver*, lat. *ad-probo*).
- aqueyntaunce** - (ant. fr. *accointer*, pr. *accoin-*
dar, basso lat. *accognitare*. [dicare.
- arace** - ant. fr. *aracer*, fr. *arracher*, lat. *era-*
- arblasters**, arbalisters, arcieri - (ant. fr. *arba-*
leste - lat. *arcus* e gr. βάλλω.
- arede**, angls. *araedian* - interpretare.
- aresoneth** - ant. fr. *arraisoner*. [Rom. 3327].
- arette** - contare - (...should arette falsheed -
- argaille** - tartaro - fr. *argile*, lat. *argilla*.

- arrest** - boccia dello sprone. [Tr. I. 388].
- arten** - costringere - (...to arten her to love...
- aresta** - lat. *ad-restare*, fr. *arrêter*.
- arrerage** - arrearage - (dal fr. *arrière*).
- artow** - crasi di *art thou*.
- arwes** - angls. *arewe*, affine ad *earch earn* (veloce) gr. *ίός*, isl. *örr*, ant. ted. *arf*.
- arm** - angls. *earm*, got. *arms*, lat. *armus* (gr. *ἄρμυμι*) V⁻ap (sk). [lat. *ars*.
- art** - sk V⁻aep, affine a gr. *ἐρετμόν, ἄρμός, ἄρουρα*,
- aryght**, angls. *riht*, ted. *recht*, got. *aihls*, sk. *riju*, gr. *ὀρετός, (ὀρέγω)* prosteso.
- array** - affine a got. *raidjan*, ant. fr. *arroy* (ted. *bereit*?) arredo, [lat. *supellix*].
- aryve** (arrival) - basso lat. *ad-ripare* pr. *aribar*, fr. *arriver*.
- assent** (e) - dal lat. *ad-sentior* (*συναιρέω*?).
- astronomye**, gr. *ἀστρον, νόμος* (*νέμω*).
- as-als** - contr. da l' angls. *EALLSWA* (all-so) a traverso *ALSWA*, also. [zodiaco.
- ascendent** (ascendant) oroscopo, segno de lo
- assise** (assize) fr. *assises* (dal lat. *adsideo*).
- assoilyng**, ant. fr. *assoiler*, lat. *absolvere*.
- a-stored** (ant. fr. *estor*, dal lat. *instaurare*).
- ascapen** (escape) ant. fr. *escaper*, fr. *echapper* (*ex-cappa*?) ted. *entgehen*.

- ascaunce** - come se - dan. *schuins*, ant. fr.
a scanche (Canon's Jeoman's Tale, 838).
- ascry** - fr. *criér*, lat. *quiritare*, sp. *gritar*,
 ant. sp. *cridar*, ted. *schrein* (onomat.).
- ashen** - angls. *asce*, ted. *asche*, dan. *ask*, got.
aʒgo - (lat. *oesculus*), ingl. mod. *ashes*.
- aspe** - angls. *aspen*, ted. *espe*, isl. *ösp*, dan. *asp*.
- aslake** - deprimere - (*the water shal aslake
 and goon away*. Miller's Tale A. 3552).
- assay** - lat. *exagium*, ant. fr. *essay*, *assai*.
- asseth** - ant. fr. *aset*, *aseʒ*, fr. *asseʒ*, pr. *assats*,
 lat. *ad-satis* [ἀλίσ]. [aʒur.
- asure** - *aʒure* - ar. *aʒʒ-aq*, lat. med. *laʒur*, fr.
- asweved** - abbagliato, angls. *a-swefan*.
- a-slope** - angls. *slopen*, isl. *slapa* (aside).
- at atte** (at the) angls. *act*, got. *at*, lat. *ad*, sk.
adhi (nessuna traccia in tedesco).
- atanes** - *at once* - immediatamente.
- atazir** - planetario influxo avverso.
- ateyne** - attain - fr. *atteindre*, lat. *attingere*,
 pr. *ateigner*, ant. fr. *ataindre*.
- atemprance** - (lat. *temperamentum*) V^τεμ?
- athinken** - cruciare - (*the whiche right sore
 wolde athinken me*. Tr. V. 878).
- atyr** - attire - ted. *zieren*, angls. *tîr*, ant. fr.
- aton** - *alton* - assieme. [attirer.

- at wyne**, a parte, (*the nyf and thou moote hange far at wyne*, A. 3589).
- auditor** - revisore - [formazione neo-latina; suff. **tor** sk. **tar**].
- augrym** - *angrim*, *algim*, aritmetica (da Al. Kharizmy, matematico Arabo).
- auntreds** - fortunoso - (auntred).
- auter** - (lat. *altare*) - altar - *formazione neo-latina* - suff. - **ri**, gr. *βωμός*?
- avale** - cadere - (fr. *avaler*, basso lat. *a-val-lare*, *ad vallem*).
- avowtrie** - ant. fr. *avouterie*, *avulterie*.
- await** - **awaytour** - ant. fr. *awaiter*, fr. *gueller*.
- awaytes** - ambushes - *Thousand perils lie in close await*. Spenser.
- awen** - own - angls. *âgen*, basso ted. *êgen*, ted. *eigen* - dan. *egen*.
- awmere**, **awmenere** - bisaccia delle elemosine.
- awreke** - (awroken) angls. *awrekan* - vendicare.
- awe**, angls. *ege ôga*, got. *agis*, gr. *ἄχος*, dan. *ave*, isl. *agi* [got. *ôgan*, temere].
- avaunce** - advance - pr. *abans*, fr. *avancer* (lat. *ab* - *ante*) gr. *ἐμπροσθεν*.
- avaunt** - (dal lat. *vanus*, fr. *vanter*).
- aventure** - adventure - fr. *aventure*.
- avys** - advice - ant. fr. *advis* - (dal lat. *ad-visum*).

ay - angls. *á*, *áwa*, got. *aiws* - gr. *αἰών*
aff. lat. *aevum*. [aesche.

axe - ask - angls. *ascian*, ant. ted. *eiscón*, dan.

azimutes - ar. *as. samt* — *as* - *sumuth* - se-
zioni d' un astrolabio.

baar, bar, baren, born - angls. *beran*, got. *bai-
ran*, ted. *gebären*, sk. *brhi*, gr. *φέρω*.

ba, kiss, forma accorciata del fr. *baiser*, pr.
báhi, *banji* - Ba me. Miller's, A. 3709.

babewynnes, baboons, fr. *babouin*, affine a *baby*
(da *babine*, large lip?).

bachelorye - fr. *bachelier*, mer. *baccalaureus*,
vaccalarius (Diez, Littrè, Brochet).

baggeth, squints -*That baggeth foule and
loketh faire*. Bl. 622.

balkes, beams, angls. *balca*, scit. *bank*, isl. *balkr*,
dan. *bjelke*, ted. *balken*.

balled, bald, calvo (da *ball* o V[—]bal celt?).

balaunce, hazard, lat. *bilanx*, gr. *πῖναξ*.

baillic, baily, bailiff, ant. fr. *baillif*, *bailli*, bas-
so lat. *ballivus*.

baiten, feed (scand.) angls. *bátan*, *bátran*.

bale, harm, angls. *beal*, isl. *böl*, ant. sass. *balu*.

banes, bones, angls. *báu*, dan. *been*, ted. *bein*.

barbe, veil, lat. *barba*, fr. *barbe*, ted. *bart*.

barbour, barber, fr. *barbier*, lat. *tonsor*?

bareyne, barren, ant. fr. *baraigne* (Diez lo rad-
duce a *bar*, man).

bargeyn, ant. fr. *bargaine*, prov. *barganh* (bas-
so lat. *barca* ?).

barm-cloth - apron - grembiule, lap-cloth.

basilicok - *basilisk* - gr. βασιλεύς.

bate, accorc. di *debate*, angls. *bate*.

bauderie (dal ted. attraverso il fr.) ant. fr. *baud*.

bawdryk, baldrik, ant. fr. *baudrik*, lat. *balteus*.

bake, angls. *bacan*, ol. *balken*, ted. *backen*.

bawnee, balm, ant. fr. *baulme*, fr. *baume* (da
l'ebr. *baal-shaman*).

baudy - dirt, gall. *bawaid*.

bēdes, beads, angls. *bed*, preghiera (da *biddan*).

beele - good -for *beele cheere* - Prioress'
Tale B. 1599.

been, bees - angls. *beō, bî, beôn, beônâ, beōum*
(*beōm*) [sk. *ridu-pa*, form. dial. di *mridu*
(*sweet*) ?] isl. *by*, ted. *biene*, lat. *abee*.

beere, bier - angls. *boer*, fr. *bière*, ted. *bahre*,
pr. *bera* [offshoot of sk. *bhar*, φέρω].

bely - bellows - angls. *boelg*, ted. *balg*, irl. *bolg*.

beme, angls. *byme* - (of brass they broughten bemes)..

bēnd - (da l'angls. *bendan*, isl. *benda*). [borme.

berme - angls. *beorma*, dan. *bärme*, basso ted.

berne, barn, angls. *berern* (bere - oern - *bar-*
leystore). [gr. Ζεῖαι (Ζεῖδωρος) celt. *eórna*.

besaunt (contr. da *Byzantium*) moneta bizantina in corso in Inghilterra dal X secolo al tempo di Edoardo III.

beye, buy - angls. *biegan*, got. *bugjan*.

bi-bledde (aff. angls. *blód*, (da *bloman*) got. *bloth*, ted. *blühen*, *blut*) *bloodied*, φλεῖν?

bicched (forse dal tema *pick*) - ted. *bickel*, dan. *bikkel*. [geheiss, ordine.

beheste - angls. *behaes*, forma analoga al ted.

boon - angls. *báu*, ted. *bein*.

boor - angls. *bâr*, ted. *bêr*, dan. *beer*.

boos - fr. *bosse*, pr. *bossa*, ant. alto ted. *bôzo*.

boot, angls. *bât* - ted. *boot* - isl. *bátr* (d'origine scandinava). [boord.

bord, angls. *bord*, got. *baurd*, ted. *bord*, ol.

bordels, brothel, fr. *bordel*, got. *baurd* - (a bawdry house).

bragot - porzione di birra e miele - *brag-wort*.

brat - tabarro - angls. *bratt*, gall. e gael. *brat*.

brawn - ant. fr. *braon*, ant. alto ted. *braton*.

breres, briars, angls. *broer*, forse dal celt. (irl. *briar*, gael. *preas*).

brybe, bribe (fr. *bribe* - offa).

brocage - angls. *brúcan*, dan. *brug*, ted. *brauchen*.

broche, fr. *broche*, basso lat. *brocca*.

brode, broad, angls. *brád*, got. *braids*, ted. *breit*.

brokkinge - throbbing - *He singeth brokking as a nightingale.* Ch.

brouds, angl. *brand*, isl. *brandr*, dan. *brand*.

bukke, angl. *bucca*, ted. *bock*, isl. *boc* - gall. *buoch*
(Grimm ritiene che la radice sia teutona e le forme celtiche accattate) [flour.]

bulte - bolting cloth - [to separate bran from

burdens - angl. *byrthen*, got. *baurthei*, ted.

burnettes - panno di color blu. [burde.

busk, dan. *busk*, ted. *busch* - ...was in a bush... Ch.

buxom - angl. *buhson*, ted. *biegsam*, ol. *buig-*

by - angl. *bi* - ted. *bei*, got. *bi*. [zaam.

carl (scandinavo; isl. dan. sv. *karl*, uomo).

carpe (affine a l'isl. *karpa* ed al lat. *carpo*)
ciarlare [to cavil at petulantly.]

chapman - (angls. *ceâpman*, mercante, da *ceâp*
- commercio, affine al dan. *koop-man*
ed al ted. *kaufmann*). [contratto.

chevyssaunce - (ant. fr. *chevir*, venire a capo)

courtepy - (dan. *kort*, corto, *pige*, tunica).

covyne - (fr. *couvaine*, dal lat. *convenire*) collusione.

daliaunce - (ant. alto ted. *dahlen*, ingl. mod.
dalliance) ciarla.

daunger - (fr. *danger* ch' il Littrè deriva da
una forma fittizia latina *dominiarium*
ed il Wedgwood dal lat. *damnum*) giurisdizione.

deyerye - (isl. *deigja*, lattaia) cascina.

deys - (ingl. mod. *dais* - fr. *dais*, dal lat. *discus*) tavola d'onore.

doked - (da l'isl. *docker*, codino) tagliato corto.

endite - (dal lat. *indicare*) comporre.

fee - (angls. *feoh* pecora, ted. *vieh*, affine al lat. *pecus*, alto ted. *fihu*) *fee symple or absolute* in contrapposto a *limited fee* - feudo.

fetys - (fr. *fait*) - ben fatto. [torturato.

forpyned - (*for.* intens. e *pine* angls. *pīnan*)

fother - (angls. *fôther*, ted. *fuder*, *fuhr*) il carico d'un carro. [proprietario.

frankeleyn - (ant. fr. dal lat. *francus*) libero

gobet (gael. *gob*, bocca) boccone (fr. *gobet*).

haberdasshere (da l'ant. fr. *hapertas*, una specie di panno) rivenditore.

habergeon - (da *hals*, gola e *bergen*, difendere - ant. alto ted. *halsberg*, fr. *haubergeon*) armatura consistente in una tunica senza maniche, formata di piccoli anelli di ferro e d'acciaio contesti, discendente dal collo in mezzo al corpo.

halwes (angls. *hâlig*, ted. *heilig*, ingl. *holy*) santi metonimicamente per santuari.

harlot (gall. *herland*, giovincello, *herlodes*, giovincella, ant. fr. *harlot*).

hyne (angls. *hine*) contadino.

jangler (ant. fr. *jangler*, basso ted. e dan. *jangelen*) ciarlone. [tiro, scherzo.

jape (isl. *geipa*, affine a scozzese *gab*, bocca)

jet - (fr. *gette*) contegno. [re, armeggiare.

juste - (ant. fr. *juster*, dal lat. *juxta*) giostra-

knarre - (ted. *knorren*) nodo, nocchio d'albero.

knobbes (angls. *cnop*, ted. *knopf*) pustola.

lazar (ant. fr. *lazare* da *Lazarus* (Luke) sp. *lazaro*) lebbroso.

leed (angls. *loed*, piombo) paiuolo.

lewed (angls. *loewed* da *loewan*, indebolire) laico, ignorante.

male (isl. e gael. *mala*, ant. alto ted. *malaha*, fr. *malle*) valigia. È dubbio se sia stato introdotto ne le lingue romanze dal celtico o dal tedesco.

mortreux (da *mortar*) una pietanza di carne o pesce di varia foggia battuta assieme.

mewe - (fr. *mue*, dal lat. *mutare*) muda, nascondiglio [i. m. MEW omofona *to mew* (dan. *miauen* ?)] fr. *miauler*.

neet - (angls. *neât* da *neôtan*, usare) bestiame bovino [i. m. NEAT (gr. $\pi\acute{\epsilon}\nu$, *pecus* ?)].

olde daunce (fr. *danser*, ted. *tansen*) antico costume [OLD GAME.]

pardee (fr. *pardi*, forma oscurata di *par Dieu*, come *Egad* di *by God*) certo.

partrich - (fr. *perdrix*, ingl. mod. *partridge*, lat. *perdix*) beccaccia, gr. *πέρδιξ*.

parvys - (lat. *paradisus*) nome dato nel medio evo al pronao d'un tempio, perchè ne le antiche sacre rappresentazioni e misteri in questo spazio si raffigurava scenicamente il paradiso.

pilwe-beer (lat. *pulvinus*, dan. *peluwe*) foderetta.

pitaunce - (fr. *pitance*, lat. *pitantia*, ingl. mod. *pittance*) pietanza. Una porzione di cibo concessa al monaco - dal lat. *pietas*.

poynaunt - fr. *poignant* dal lat. *pungere*) piccante (*piquant*). [visione.

purveiaunce (fr. *pourvoir*, lat. *prevideo*) pre-rage (lat. *rabies*, cogn. al sk. *rabh*, agognare) trescare [*to romp, to wantonly*.]

scathe - (angls. *sceth*, *sceatha*, ted. *schade*) danno.

sleighte (ingl. mod. *slȳ*, ted. *schlau*) astuzia.

snybben (isl. *snubba*) - rimbrottare.

somnour (lat. *summonere*, fr. *semondre*) usciere.

spiced (fr. *espèce*, lat. *species*), coscienza farisaica.

stepe - lucido - *bright*. [WITH EYEN STEPE. Ch.]

swynk - (angls. *swincan*, ted. *schwingen*) facchinaggio [toil]. [stoffa di seta.

taffata (fr. *taffetas*, dal pers. *tafthah*, tessuto)

taille (fr. *tailler*) incisioni su un pezzo di legno per conteggio.

takel (ingl. mod. *tackle*, da la rad. *tack*, irl. *taca*, chiodo) freccia.

tapicer - (lat. *tapes*) tappezziere, (upholsterer).

tappestere - (angls. *toeppa*, ted. *zapfen*, a traverso il fr. *tamp*, cavicchio) cantiniere.

targe - (ant. fr. *targue*, alt. ted. *zarga*) - targa.

toft - (scandinava - isl. *toft*) - ciuffetto, bosco.

typet - (angls. *toeppet*) capperone di frate usato come tasca.

venerie - (fr. *vénèrie*, dal lat. *venari*) caccia.

vernycle - (da una santa leggendaria per nome Veronica, la quale incontratasi con Cristo, curvo sotto il peso della croce, offrì il suo velo, perchè asciugasse il sudore da 'l viso che vi rimase su miracolosamente impresso - probabilmente deriva da *vera icon* (gr. *εἰκών*) vera immagine) [*a vernycle hadde he.... Ch.*].

wantowne - (dal prefisso *wan* denotante *deficienza* e *towen*, angls. *togen*, *getogen*, part. pass. di *teôn* - educare) - lascivo.

wastel-breed (ant. fr. *wastel*, *gastel*, fr. mod. *gateau*, focaccia. - Littrè congettura che possa derivare da l'ant. alto tedesco *wastjan*, dissipare, pel suo relativo di-

spendio - cita il termine : *pain perdu*, usato a significare una specie di focaccia nelle Fiandre Francesi) una specie di pane fino e bianco inferiore solo al più fine, detto *simnel bread*.

wood - (angls. *wôd*, got. *wods* affine a *Woden* (Odino degli Scandinavi). Grimm lo fa scaturire da l'angls. *wadan*, isl. *vada*, lat. *vado*) matto.

wrestlynge (frequent. di *wrest*, angls. *wroestlian*, dan. *worstelen*) contesa.

wrighte - (angls. *wyrhta* da *wyrkan*, ingl. mod. *work*, della stessa radice del greco ἐργάζομαι, ἔρδω) lavoratore.

wympul - (angls. *winpel*, probabilmente masalizzato ed affine a *whip*) - capperone.

yeddinges - (isl. *goeda*, scozzese *yed*, favoleggiare) canzone o ballata - in specie canto d'un menestrello.

yeldyng - (da l'angls. *gildan* - cedere, rendere, affine a *guild*) - prodotto.

yeman - (manca in angls. di dubbia origine - Potrebbe essere affine al fris. *gaman*, *gamon*, uomo di contado (*ga* = ted. *gau*) - o a *gyman* protettore, da l'angls. *gyrne* - cura (contadino indipendente).

Each word Chaucer chose may be comparable, as we easily see, to a hewn stone. The carving, shape, and weight are his own, but the lumber of pebbles, flints, rocks and nameless stony rubbish (for all fossils left at his door by all glacial moraines of every kind under heaven are bricks and mortars to him) he culled from the existing anglo-saxon and french-norman pits, between which two great wells of speech, he gets on towards selecting his poetical diction and imprinting it with the mint-mark of English coin.

Nay, if we consider it further, we may see, through the masonry of Chaucer's vocabulary, a whole underlying crypt, fiery fuliginous and full of cob-webs, which we call, for want of a better name, Romance and Saxon words, whose shokingly curious changes, both of form and meaning, if we carefully ponder them, mean much.

Many of them, implying terms concerning technicalities of alchemy, astrology and the ritual of the Romish Church, the stream of the civilization has left stranded with the arts, whose appendages they were.

Many have suffered to get wholly obsolete now; French-norman words not much above one hundred, Saxon words by far more, drifted far down from their native latitude into the equatorial stormy ocean of English mind, have got, arctic icebergs-like, to be thawed and dissolved there.

Of many others, dim, shapeless from their distance, etymological analysis, even through the deep changes, they have in nearly five centuries undergone, can

identify the historical authenticity and transition, WHICH IS INDEED OUR TASK HERE (1).

That Chaucer has done something, nay much, to get organic and consistent the inorganic body of the English language, cannot be doubted. Yet, still the question is: specially what? He coined no new words, nor aliens were Englished by him; his proved a mere sound winnowing and sifting; in his fermenting van so many philological heterogenities, loose miscellanies, jarring accidents rally, whirl heaven-ward, specifically-light, and hover tumbling in a new coalescence and intermixture of a kind named « Chaucerian poetical diction. »

(1) ...ὁ ἐπιστόμενος περὶ ὀνομάτων τὴν δύναμιν αὐτῶν σκοπεῖ, καὶ οὐκ ἐκπλήττεται, εἰ τι πρόσκειται γράμμα ἢ μετάκειται ἢ ἀφήρεται, ἢ καὶ ἐν ἄλλοις παντάπασιν γράμμασιν ἐστὶν ἢ τοῦ ὀνόματος δύναμις...

(The scientist of language acknowledges their power, even though some letter is added, changed by metathesis, worn off, or though the words may be in quite other letters cast).

ΠΛΑΤΩΝ. ΚΡΑΤΥΛΟΣ. XIII.

A consistent lexical, grammatical and ortographical system dwells, ducked under, into the various readings of Chaucer's manuscripts.

Few remarks respecting it D.^r Corson offers in his *Synopsis of Chaucer's Grammatical Forms* See our PROLEGOMENI, Modica, 1903.





δόξαν ἔχω τιν' ἐπὶ γλώσσα ἀκόνας λιγυρᾶς,
ἔ μ' ἐθέλοντα προσέρπει καλλιρόισι πνοαῖς.

PINDAR'S ODES, O. VI, 82-3.

What was to be said of Chaucer's Pardoner, we did already say: RAG, SNIP, FIG.

Let us then go on without call to linger, for he will soon have done with it: a new era is coming, the future all the sunnier and shinier than the past was dim, ill—defined, tarnished.

Now you have heard. . the state, array, number and the cause too, why thus assembled was the company at that genteel hostelry, called the Tabard, in Southward, close by the Bell, is time to tell you how we spent the night and afterwards our voyage and all the remnant of our pilgrimage.

Such a quaint sign-board — THE TABARD — swinging over our hostelry must have had a history of its own, quite as odd as that of similar London insignia, one of which, THE PINE-APPLE, D.^r Samuel Johnson made famous. Useful as landmarks, when the numbering of the streets was not yet found out, they were as much property as trade-marks are to day.

Our host made a great cheer to each of us, and at supper set us anon, and served us with vitail at best. Strong was the wine and well we pleased to drink. A

seemly man was our host to all, fit to be a marshal in a hall; large, steep-eyed; a fairer burgess there were none in London Cheapside. Tongue-bold, wise, well-taught, manly. He was merry too and, after supper, being our reckoning made, he spoke jolly thus :

NOW, LORDS, YOU HAVE BEEN HEARTILY WELCOME TO ME, AND I AVOW YOU ARE THE MERRIEST COMPANY I SAW THIS YEAR, AND FAIN I WOULD GET YOU MERRIER STILL... AT NO COST. YOU GO TO CANTERBURY, GOD MAY SPEED YOU AND THE BLISSFUL MARTYR REQUITE YOU FAIRLY [QUITE YOW YOURE MEEDE]. YOU PROPOSE, WELL I CAN GUESS, TO SPEAK, WHILE RIDING THROUGH THE WAY FOR THERE IS NO COMFORT, NEITHER MIRTH, TO RIDE DUMB AS STONES. IF YOU LIKE, ALL BY ONE ASSENT, TO STAND TO [AT] MY JUDGEMENT, I SHALL MAKE YOU DISPORT. IF, BY MY DEAD FATHER'S SOUL, YOU SHALL NOT BE MERRY, SMITE MY HEAD OFF.

Thus high-handedly our host talks. First and last, his is as pertinaciously clear and peremptory a speech as Meinherr Mengs' reply to the merchant Philipson in Scott's whimsical sketch of a German Hostelry.

LORDS, NOW HEARK FOR THE BEST, TAKE NOT IT, PRAY, IN DISDAIN; THIS IS THE POINT TO SPEAK SHORT AND PLAIN: EACH OF YOU, TO SHORTEN OUR WAY, SHOULD TELL TWO TALES ON THE WAY TO CANTERBURY, AND TWO ON THE WAY HOMEWARD (OF ADVENTURES FORMERLY BEFALLEN). WHICH OF YOU TELLS THE BEST SOLACEFUL TALES SHALL HAVE A SUPPER AT THE COST OF US ALL, WHEN WE COME BACK FROM CANTERBURY. AND, TO MAKE YOU BY FAR THE MERRIER, I WILL GLADLY RIDE WITH YOU AT MY OWN COST, AND BE YOUR GUIDE. WHO GAINSAYS MY JUDGMENT,

SHALL PAY ALL THAT WE SPEND BY THE WAY. IF YOU
VOUCHSAFE IT, TELL ME STRAIGHT THAT I MAY EARLY
SHAPE MYSELF THEREFORE.....

A wonderful piece of talkative hum-bug and gri-
mace, to be sure, this. While standing gaping in ad-
miration before it, let the curtain fall, for the pro-
logue to Chaucer's *Canterbury Tales* is played already.

*....Next morning, when the day began to break, our
host rose, and was the cock of us all, and gathered us
together in a flock, and we rode forth slowly to the
watering of St. Thomas, and there our host stopped
his horse, and said :*

..SIR KNIGHT, MY MASTER AND LORD, NOW DRAW SLIPS
[DRAWETH CUT], FOR THAT IS MY WILL. COME NEAR, MY
LADY PRIORESS, AND YOU, SIR CLERK, LET YOUR SHAME-
FACEDNESS BE OFF, STUDY NOT, STRETCH YOUR HAND TO
EVERY ONE.....

*....Were it by adventure, sort or chance, the lot fell
to the knight.*

*....We rode forth and he began with a well merry
cheer his tale anon.....*

TEΛOΣ.

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